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The United States BAPTIST

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TINY GRAINS OF SAND ALONG THE SHORE

THE NEWSMAGAZINE

DEVOTED TO REPORTING

AND INTERPRETING

NATIONAL BAPTIST AFFAIRS

PUBLISHED AT
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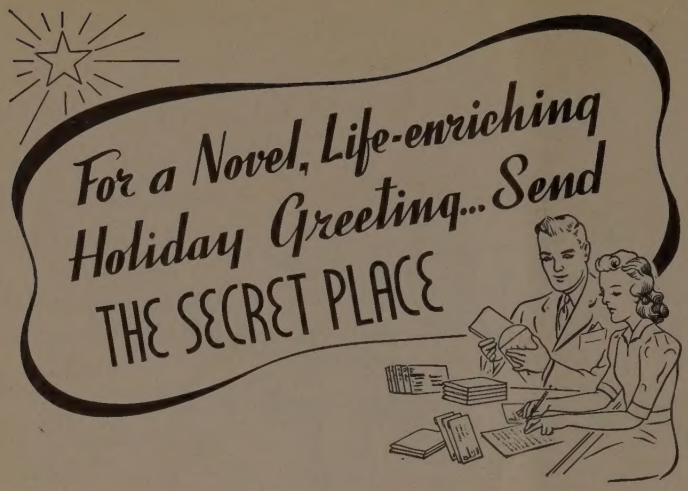

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Stanley I. Stuber Accepts Publicity Post with Council on Finance and Promotion

TO provide for an enlarged and more comprehensive Northern Baptist Publicity service, the Administrative Committee of the Council on Finance and Promotion has asked Rev. Stanley I. Stuber to join the staff. Mr. Stuber has accepted and will on January 1st become Secretary of Publicity. M. E. McIntosh, who alone has for many years carried the responsibility for work in this field, will continue as Secretary in charge of special publications.

Mr. Stuber is now chaplain-consultant of Clifton Springs Sanitarium and Clinic, a position to which he was called while serving as pastor of the Baptist Church in Clifton Springs. He has written extensively for the religious press and for several years has cooperated in Baptist publicity in connection with the annual meeting of the Convention. He was co-editor of The United States Baptist for three years. His page in the Daily Convention Bulletin, giving a narrative account of the proceedings day by day, has made his name familiar to Baptist pastors. He was graduated from Bates College in 1926 and had his theological training at Rochester Seminary and Colgate-Rochester Divinity School. He holds the degrees of B.D. and Th.M.

Among the progressive measures which are planned as a result of this increase of staff are a larger and more frequent supply of information to the denominational and general religious press and a much more extensive use of the secular dailies for the spread of Baptist news. The other large Protestant denominations all have larger publicity organizations than the Northern Baptist Convention has maintained or will have under the new arrangement, and it has only been through the cooperation of the Baptist societies that much of the service of recent years was made possible. Assurance has been given that this cooperation will be continued under somewhat more definite methods of procedure, and with a division of labor in the office of distribution, it is hoped that a much improved Northern Baptist information service will result.

IF the Revival Comes?

By WILL JANSON, Washington, D. C.

IN "The Baptist Program," for July 15 appears a plan of "Evangelism for Times Like These," which is introduced with the following statement:

"Undoubtedly we are on the threshold of something great. It is either a great revival or the greatest moral and spiritual collapse imaginable. If the revival comes, we must intensify and enlarge our evangelism in four ways." And the four ways given are Agonize, Organize, Mobilize, Stabilize.

The writer says "If the revival comes." There should be no "if" about it. The spiritual revival must come, and we must start it—without any question or hesitation. For all Christians, it must *not* be "either a great revival or the greatest moral and spiritual collapse imaginable." It *must only be* a great revival; we must not permit it to be anything else.

Why aren't we taking aggressive leadership in the spiritual strengthening of our nation?

Do we really fear that "the greatest moral and spiritual collapse imaginable" is imminent; while weakly hoping for a great spiritual revival?

Our government's concern is to increase and strengthen our military and economic position for the defense of our freedoms and our American way of living. It ought to be the concern of the Christian churches and people to increase and strengthen the spiritual life of the nation, for the defense of religious liberty, which is the cornerstone of our American way of living. Let us take the initiative in this part of the task of the hour. It is our charge; it is our opportunity; it is our field; it is our duty.

Perhaps—and no doubt—our government might offer our spiritual leaders and our churches a place in the great defense of freedom effort. Should we wait for this, or seek it? Rather, we ought ourselves to set in motion a great spiritual defense effort. "A charge to keep we have."

Let us get out the trumpets! Let a great call to worship ring forth from us throughout the land; and let it continue to ring forth. God will give us the victory. And that victory will mean victory for our nation over the monster, that Satanic enemy of civilization that challenges our very existence.

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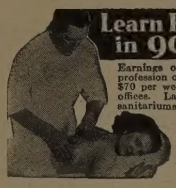
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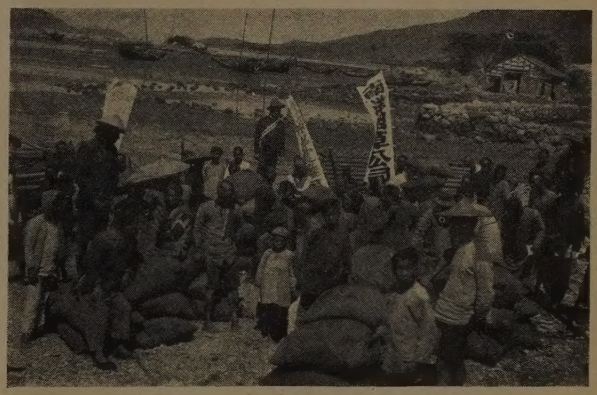

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Jesse R. Wilson, Home Secretary

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue New York, N. Y.

IN THE SANCTUARY

A MONTHLY FEATURE

By Daniel Heitmeyer

"AND JUDGMENT CAME"

It was near the midnight hour when for the first time I visited the Colosseum in Rome. Unfortunately there was no moon, so something was lacking for perfect poetic emoting. But the deep azure of the Italian sky was studded with stars. There was light enough to reaveal in dim silhouette the ruins of that stupendous structure. There was shadow enough out of which one's imagination could recreate the scene when, long ago, the "followers of one, Cristus" were gathered there to be torn to pieces by wild beasts for the amusement of the crowds.

The tiers of seats all around were filled again with the populace out for a holiday. Whether some ancient prototypes of our modern World Series pop-corn and soda-water vendors were busy in the aisles I do not know. Yonder was the section set apart for use by Caesar and his crowd.

Perhaps in recreating the scene one unconsciously looked through the eyes of the French artist Gerome, whose picture. "Christian Martyrs in the Arena," is widely known. It shows a group of the Christians huddled together in the foreground, engaged in prayer. They are calm and unafraid, while in the distance a huge lion emerges from the den and comes toward them.

Caesar, up yonder, is rather bored. He would rather see more action, a gladiatorial combat, for instance, as indeed the crowd would also. These Christians don't fight back, and after a while even the carefully starved lions become gorged with blood. As to who these hapless victims are, Caesar knows very little. Even the best informed among the intelligentsia have but a vague notion. Some fanatical Messiah among the Jews in the far-off province of Palestine had been crucified by Procurator Pilate back in the time of Tiberius, and these were some of his deluded followers. For the safety of the Empire it was best to be rid of them. They were but a "pestilential sect." Back in the palace the day's events would be disposed of by a smart remark or two among the hangers-on, between drinks.

So one mused upon the scene. Then, at the stroke of midnight there pealed forth a bell from a nearby church steeple. In other belfries other bells took it up, some in pure brazen tones, some in deep basso profundo, until the air of Rome was filled with the sound. The vision faded; the stark reality emerged again. All around was ruin. The seats were empty. Gone were the hungry lions from their dens. Gone were Caesar and his crowd. Gone the power and the glory of old Rome.

And above the ruins of the Colosseum and the old Forum near by, and the broken Arch of Titus, the towers of Christian churches lifted the bells to sound forth in jubilance and exultation the triumph of the Crucified.

One would not be willing to say that the churches of Rome are all that one could wish. But at least one can say that here, in the ancient seat of the Caesars, the uplifted cross no longer is witness to Rome's power to kill and destroy, but a witness to Christ's power to save and make alive.

Along these passageways, in days long after that "good Friday" in Jerusalem, might have been seen a tragic figure, slinking along, as if afraid of a pursuing shadow. Anatole France wrote a fanciful piece, depicting Pilate in his latter days as having no rememberance of the Jesus whom he had ordered to be put to death. France's picture probably is not true. Tradition is much more likely to be correct. It tells of Pilate as being haunted all the rest of his days by remorse for his deed, always striving to wash his hands of the blood of his victim.

O the blood of the cross it was burning
With judgment for empires and kings
And captains and chainers of captives
And hoarders of misbegot things.

O the blood of the cross it was potent
For melting of scaffolds and chains;
But the hands of the Caesars and Pilates,
They are red with indelible stains.

—*D. H.*

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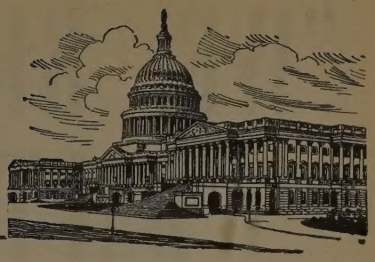
EDITORIAL . . . . . .



FREEDOM OF WORSHIP?

GREAT BRITAIN has become an ally of Russia and our Government is pledged to furnish aid to the Soviet Union in resisting the German invasion. The President of the United States has called attention to the constitutional rights of the people of Russia in the matter of freedom of conscience. Leaders of the Roman Catholic Church in this country have been given through the press full opportunity for the expression of their views on this subject, but the action taken by American Baptists has received scanty notice.

The Joint Committees on Public Relations, appointed by the Northern and the Southern Baptist Conventions, met in Washington July 11, 1941 and authorized, two weeks after Germany had invaded Russia, a communication, which was to be sent through the Ambassador of the Union of Soviet Socialist Republics to the Russian Government. This document was signed by E. Hilton Jackson, chairman, Dr. Rufus W. Weaver, secretary, and Dr. Walter O. Lewis, General Secretary of the Baptist World Alliance. From this document the following paragraph is quoted:

"As duly appointed representatives of the Northern Baptist Convention, the Southern Baptist Convention, and the Baptist World Alliance, representing more than 12,000,000 members, we have viewed with distress the lack of religious liberty in the Soviet Union and the Provinces, recently incorporated into Russia. We feel contrained to say that the continuation of this policy is making and will continue to make a most unfavorable impression upon us and the American people. It would be a cause for much satisfaction in the United States, if full religious liberty could be speedily accorded to all in Russia."

Today, the American people should give the closest study to such phrases as Freedom of Worship and Freedom of Religion. Freedom of Worship, as understood in Russia, in Italy, in Spain, in Portugal, in Roumania, and in other undemocratic countries, means that the government accords to recognized religious groups the right to hold religious services in places approved by the government. This is accompanied by a denial of the right to persuade others, in public and in private, to accept the beliefs that are held by the religious group. The Roumanian Government, during the period, when earnest efforts were being made to protect our Baptist brethren from persecution in that land, declared through a leading official that freedom of worship was fully accorded by the Roumanian Government to all religious bodies, given legal status. The ground for refusing this legal status to the Baptists, so this official said, was the fact that Baptists were trying to proselyte others, and that this tended to unrest and division in the communities where Baptists were at work.

The issue before the world today, and there is no other issue comparable to it, is whether the followers of Christ have the right freely to share their experience of grace with others. The method that we use is persuasion, and this involves freedom to witness for Christ and to preach without hindrance the Gospel of Christ.

The doors to the free preaching of the Gospel are closed in areas that represent nearly one-half of the world's population. Hundreds of foreign missionaries, proclaiming our evangelical faith, have been driven from danger zones of war and those that remain are in peril daily. In totalitarian lands the free expression of faith is either repressed or wholly denied. History records no era when religious persecution was so widely spread; the people whose ancient fathers gave us the Old Testament, being the greatest sufferers. In such an hour as this, the Baptists have a message to proclaim and a duty to perform.

The Northern, the Southern and the National Baptist Conventions, whose affiliating churches have a membership of over 10,500,000 made, in 1939, the following pronouncement: "Believing religious liberty to be not only an inalienable human right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else. Profoundly convinced that any deprivation of this right is a wrong to be challenged, Baptists condemn every form of compulsion in religion or restraint of the free consideration of the claims of religion. We stand for a civil state 'with full liberty in religious concernments.' "

This is Freedom of Religion. Freedom of Worship, in undemocratic countries, is in fact only a form of religious toleration. Freedom of Religion, we claim, is an inalienable right; Freedom of Worship is an ambiguous phrase which may be interpreted as a by-product of religious liberty, or it may be, as it is in these undemocratic countries, simply the toleration of minority religious groups.

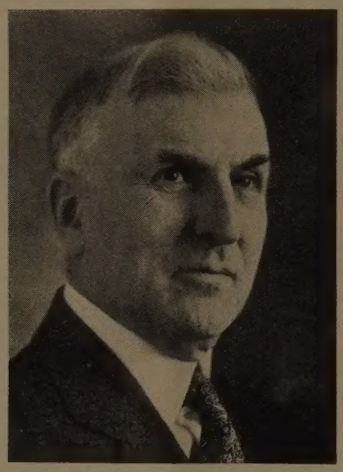
It is hoped that President Roosevelt, the protagonist of Four Freedoms, may remove this ambiguity and declare himself to be the champion of religious freedom for all the peoples of earth. If he does so, he will have the unanimous support of the Baptists of the world.

"WE, REPRESENTATIVES OF BAPTIST CHURCHES"

THE NORTHERN BAPTIST CONVENTION

By M. E. McINTOSH

GOVERNOR HAROLD E. STASSEN
First Vice-President



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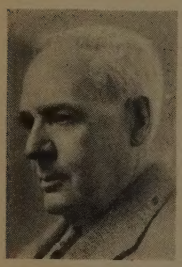

M. E. McINTOSH

IN the first meeting of the Northern Baptist Convention held at Oklahoma City in May 1908 one of the resolutions reported by Lemuel Call Barnes, and adopted by the Convention was this: "That all Churches, Associations, and State Conventions be urged to send duly accredited delegates, both pastors and laymen, to all succeeding annual meetings of this Convention, in order that it may adequately express the denominational sentiment and that it may realize the splendid possibilities in the promotion of the Kingdom of God." Dr. Barnes, in that same month, had become Secretary of the American Baptist Home Mission Society.

In the record of the second meeting held in June, 1909, at Portland, Oregon, the Constitution and By-Laws have this Preamble: "We, representatives of Baptist churches, in convention assembled, do hereby declare our belief in the independence of the local church, in the advisory and representative nature of the local and State Associations, and our loyalty to all our denominational organizations. We do also affirm our conviction that, in view of the growth of our country and denomination, there is further need of a general body that shall serve the common interests of our entire brotherhood, as the individual church, the district and State Associations minister to the interests of their several constituencies. We do therefore organize ourselves under the following Constitution."

The second article of this Constitution begins with the words, "The object of this Convention shall be to give expression to the sentiment of its constituency," language which appears with very little change in the second section of the articles of incorporation filed in 1910 where the word "opinions" is substituted for "sentiment." If any doubt lingers regarding the basis of organization, it would be dispelled by the first sentence of the first article of the By-laws now in force: "The constituency of the Northern Baptist Convention shall be all Baptist Churches in the United States which cooperate in its work." As plainly as the case could be stated in the English language, the founders of the Northern Baptist Convention and those who have succeeded them in carrying on the convention's work declared their purpose to create an organism of national scope which should be completely under the control of local churches. In the list of facts concerning his denomination which every Baptist ought to know, this one might well have first place. The local churches, through their delegates have it within their power to shape and change the convention structure and this right has more than once been exercised.

Slow and Gradual Steps

It was by slow and gradual steps that Northern Baptists reached their present organized status. The Southern Convention was formed in 1845, soon after a separation in which the slavery question was an element, but not the only one. Baptists of the North waited more than

sixty years before following suit and during that long interval all work that transcended state boundaries was under the control of three old societies: The Foreign Mission Society organized in 1814; the Publication Society, which came into existence in 1824, and the Home Mission Society, which dates from the year 1832. From these societies, each an independent corporation with expanding operations which made the problem of obtaining adequate financial support one of increasing gravity, came the movement that resulted in the organization, in 1907, of the Northern Convention. The Convention was not incorporated (under New York laws) until 1910.

From the beginning of the discussions looking to a more integrated plan of action, the matter of raising funds for missionary enterprises loomed large. In 1896, at Asbury Park, N. J., "A Commission on Systematic Beneficence" was created, by the adoption of a series of resolutions presented by the Finance Committee of the American Baptist Missionary Union. These resolutions were also adopted by the American Baptist Publication Society, and the American Baptist Home Mission Society. Rev. F. M. Ellis, D. D., of Baltimore, Md., then declared, "We have unified the denomination at the contribution-box, and that is next to the throne of grace."

For those who read with an eye for something beyond dates and places, the story of the formative years is full of meaning. Although the societies took the initiative, it was with full recognition of the fact that Baptist opinion demanded the reservation of ultimate power to the local churches. The powers which were to be vested in the Convention itself were the subject of long and careful consideration and led to constitutional and corporate provisions safeguarding fundamental Baptist principles, notably the independence of the local church and the limitation of authority, by a declaration of "the purely advisory nature of all denominational organizations." The founding fathers of the Convention showed equal caution in the measures taken to prevent manipulation for selfish purposes of the denominational machinery they set up.

Delegate Control

In a Manual of the Northern Baptist Convention published to commemorate the work of the years 1908 to 1918 Dr. W. C. Bitting, Corresponding Secretary of the Convention, wrote: "Not only is the Convention under the control of the delegates from the churches, but the right of these delegates to select the officers and Executive Committee of the Convention is protected by a procedure which comes as close to government by pure democracy as can be devised for a delegated body. This right is secured by the by-law which provides for the selection of a Committee on Nominations of Officers and for vacancies in the Executive Committee. This by-law was designed to prevent any combination to secure or control nominations.

No one can be a member of this committee who is a salaried executive officer or an employee of a cooperating or an affiliating organization other than pastor, or who is a member of the board of managers of a cooperating organization, or a member of the Executive Committee of the Convention, with the single exception that to act in an advisory capacity a member of a board of managers or a member of the Executive Committee may be appointed a member of the Committee on Nominations without the right to vote. A member of the latter committee is elected by each State delegation by ballot, the State delegations being called together for that purpose at the first afternoon session of the Convention. It cannot be known who will constitute the Committee on Nominations until after the State delegations meet and make their nominations thereto. Thus combinations are made impracticable."

The by-law referred to by Dr. Bitting, in its essential principle, is still in force. The language has been changed a little, but it is still a rule calculated "to prevent any combination to secure or control nominations."

At first the three senior societies, together with the Woman's Foreign Society and the Woman's Home Society, were the cooperating organizations of the convention, although they retained their separate charters, powers of self-direction and management. The Convention also instituted and caused to be incorporated the Board of Education to supervise denominational work in Baptist schools and colleges, and the Ministers and Missionaries Benefit Board to provide for the financial relief of needy Baptist ministers and missionaries, their widows and dependent children. Later the Ministers and Missionaries Benefit Board adopted a definite retiring pension plan based on salaries and terms of service. The work of the Northern Convention was further broadened by establishing closer relationship with the Baptist State Conventions and the larger City Mission Societies. Other organizations that became related to, or associated with, the Northern Baptist Convention are the American Baptist Historical Society, the Baptist Young Peoples Union of America, the National Council of Northern Baptist Men and the Ministers Council. The status of the B.Y.P.U.A. as a national body will be changed when the organization of the new Youth Fellowship authorized in 1941 is completed.

Unified Budget System

In two memorable sessions the Convention made re-adjustments which have had far-reaching consequences. At Denver in 1919 it adopted a more definite plan of cooperation and recorded its acceptance of the Unified Budget system, both of which are still in effect. The changes that have been made since have not in substance altered the cooperative plan for raising the budget that was adopted at Denver nor the method of distributing the funds to the various boards and societies. In fact, the 1919 meeting is a landmark in Baptist history,

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General Director of Promotion for the Northern Baptist Convention

REV. J. C. HAZEN
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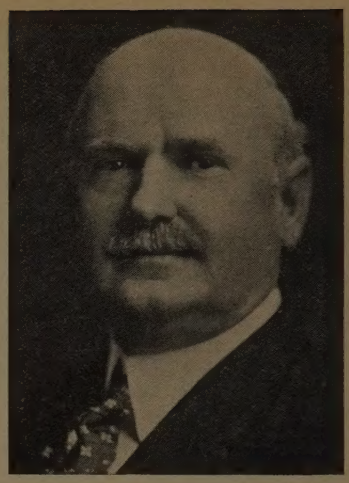

REV. C. M. GALLUP
Recording Secretary

of such importance that its 25th anniversary in 1944 is to be made a notable occasion and the climax of the World Advance Program which was adopted in 1939.

In 1934, at Rochester, New York, the Convention acted upon a report submitted by a commission of 15 which had for a year been at work gathering the data upon which the plan of re-organization which it reported was based. From 1919 to 1924, the period of the New World Movement, a single unit, the General Board of Promotion represented the Convention in the execution of its program of promotion and budget raising. In 1924 this Board was succeeded by a new organization, the Board of Missionary Cooperation, which functioned until the Rochester meeting 10 years later. The commission of 15 was appointed as a result of discussions in the Washington meeting of 1933 Not all of the recommendations of the commission of 15 were adopted, but most of them were, and the set-up of the Northern Baptist Convention today is almost as the commission proposed it. There are five councils, as follows:

The General Council, composed of the convention officers, the immediate past president, and 30 general members of whom 12 are from official areas. This council represents and acts for the Conventions between Northern Baptist Convention sessions.

The Council on Finance and Promotion made up of representatives of the seven national societies, the state conventions, city mission Societies and 27 pastors. This Council is the most continually and widely active Northern Baptist agency and of necessity has the largest staff. It maintains the central accounting office, promotes and manages the collection of funds for the Unified Budget and carries on a variety of activities for the general welfare of the denomination.

The Council on Christian Education is composed of representatives of the four missionary societies, the Publication Society, the Board of Education, the Ministers and Missionaries' Benefit Board, the various youth organizations, the National Council of Northern Baptist men and four members at large.

The Council on World Evangelization has in its membership officers of six national societies, the state convention secretaries and the city mission secretaries.

The Council on Christian Social Progress is the newest member of the council group, and now, in 1941, is just shaping its work in the field which is indicated by its title.

That unity which Dr. Ellis said had been achieved at the contribution-box has not invariably prevailed in budget conferences, and the method of fixing the Unified Budget has undergone several changes. The present method is best described by quoting from the by-laws:

"On or before November 1 of each year, the cooperating and affiliating organizations, the General Council of the Convention, The Board of Education, The Ministers and Missionaries Benefit Board, and the Council on Finance and Promotion each shall submit its proposed budget for the next ensuing year and other information respecting its financial plans to the Finance Committee, which shall then refer the assembled budgets to the Budget Research Committee for study, and for report back to the Finance Committee.

"In the event that the Finance Committee is convinced that an adjustment should be made in the budget or budgets submitted to it, it shall arrange for a conference with the representatives of the organization concerned.

"If there is not concurrence, the Finance Committee or the organization concerned or both may submit the matter to the Budget Research Committee for further information.

"If agreement is not then reached, the whole matter may be brought by either of the groups to the attention successively of the General Council and the Northern Baptist Convention."

Receipts on the Unified Budget are distributed according to an agreed table of percentages in which the principal items are approximately as follows, the figures given covering both donation and non-donation receipts:

Work in home territory	43¼%
Missions overseas	29%
Ministerial relief and pensions	12¾%
Information service	8¼%
Christian education	4¾%
Miscellaneous	2%

Many Fields of Service

It is not possible within reasonable space limits, to give an adequate description of the whole range of activities sustained wholly or in part by this Convention representing 1,500,000 Northern Baptists. The summary of fields which follows is a mere outline.

The Northern Baptist home mission field is immense and varied, extending from ocean to ocean and from Alaska to Central America, and including our most densely populated metropolitan centers as well as the wide open spaces of the western states. Three national societies, 36 state conventions and 16 standard city mission societies concern themselves with evangelism, church edifice problems, rural work, city work, work among foreign-speaking groups, Christian centers, Christian and missionary education, colporteur and chapel-car missions and many other matters of importance.

On foreign fields, Northern Baptists maintain ten missions—in Burma, Assam, South India, Bengal Orissa, South China,

REV. GEORGE M. DERBYSHIRE
Chairman of the Council on Finance and Promotion

East China, West China, Japan, Belgian Congo and the Philippine Islands We cooperate also with Baptists in Europe. Evangelism education, medical work, agriculture and other varieties of service are carried on by the missionaries in these fields. More than 18,000 baptisms were reported during the last year.

Encouragement is given to the ministry by making is possible for each church to provide for its pastor a pension after he reaches 65, thus enabling him to apply his whole strength and devotion to his sacred calling. Grants-in-aid are also made, mostly to those who reached advanced age before the benefits of the pension provisions were available.

Information concerning the world-wide missionary enterprise and aid to the churches in their local work are made available through the provision of missionary speakers, literature, visual aids, denominational news and publicity, stewardship education, helps for the Every Member Enlistment, a unified agency for the receipt and distribution of missionary contributions, and in other ways.

Northern Baptists maintain relationships with 66 educational institutions, including 10 theological seminaries, 5 training schools, 19 colleges and universities, 11 junior colleges, 11 academies, and 10 schools for Negroes. University pastors serve the need of Baptist young people at state universities and other institutions. Missionary education is promoted among church members of all ages.

In the area of the Northern Baptist Convention are the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, West Virginia, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, Nebraska, North Dakota, South Dakota, Colorado, Wyoming, Montana, Utah, Idaho, Washington, Oregon, California, Kansas, Nevada, and Arizona; besides the District of Columbia, Oklahoma Western Indian Association, parts of Missouri and Puerto Rico.

Included in these civil divisions are most of America's largest cities and most of its important industrial centers. The fact that so large a part of the population is urban and depends upon industrial employment for a livelihood has a direct bearing on religious work, and so has the further fact that in the cities of the North are found great colonies of the foreign born and still larger masses of foreign parentage.

Convention Offices

The offices of the Northern Baptist Convention are located at 152 Madison Avenue, New York, in a building that also houses the Council on Finance and Promotion, the two Foreign Mission Societies, the Woman's Home Mission Society, the Board of Education and the Ministers and Missionaries Benefit Board, the editorial and circulation departments of the Baptist magazine MISSIONS, a supply depot for literature and other materials and the central accounting office of the Convention. Baptist offices serving the Metropolitan District of New York are also in this building. The offices of the American Baptist Home Mission Society are also in New York, only a few blocks distant from the Madison Avenue headquarters. The Publication Society has its own office building and printing plant in Philadelphia.

A question occasionally discussed in the past has recently been raised again. It relates to the possible advantages of having a headquarters building owned by the Convention. At present the Convention and all of the cooperating agencies located at 152 Madison Avenue pay rent under the terms of a ten-year lease into which they entered in 1940. Tenancy of this building by Baptist organizations began in 1930.

Ties That Bind

The ties that bind the older national organizations to the Northern Baptist Convention are not unbreakable. Either party, upon notice to the other, may after the lapse of one year withdraw from the compact, but for various reasons this privilege is not likely to be exercised. Opinion in the churches would be adverse to any move that suggested a return to the frequent and multiplied appeals which formed one principal argument for adoption of the cooperative plan. Furthermore, time and profound economic changes have demonstrated that the surest support of organized religion, is the current regular giving of the constituency. The falling interest rate and increasing taxes have reduced the number of large donations from the wealthy and the return on invested funds has shrunk in drastic fashion; these are experiences which religious societies have shared with all other investors.

The Northern Baptist Convention, through its Council on Finance and Promotion, strives to broaden the base of support for all Baptist activities by persistently advocating the Every Member Enlistment, an effort in which the State Conventions increasingly cooperate. Twenty years ago a disproportionate part of the year's receipts on the Unified Budget came in the closing weeks of the fiscal year—sometimes almost half of the total in the last two months. This resulted in lean periods, borrowing and large interest payments on bank loans. There has been a gradual leveling off which is particularly noticeable in the summer months, the least favorable time of year, but one in which there has been steady improvement in the volume and regularity of receipts. In former years it was customary to fix the budget at a figure which there was very little expectation of reaching. Now the budget is based upon actual experience and last year, for the first time in the history of the Convention, it was raised in full. For the current year the Unified Budget is set at $2,500,000, supplemented by an Emergency Budget of $600,000.

There are about 5500 Northern Baptist Churches with full time pastors and some 1900 additional churches not so classified. The total enrolled membership is approximately 1,500,000. If every cooperating church sent the two delegates to which it is entitled, to say nothing of the additional delegate for each 100 members authorized by the by-laws, the annual meeting of the Northern Baptist Convention would be a huge affair. Actually the attendance averages around 3000, though the number of registered delegates and visitors sometimes runs, as it did at Wichita, well above 4000.

Cooperative Spirit

Forty years ago, because of intense

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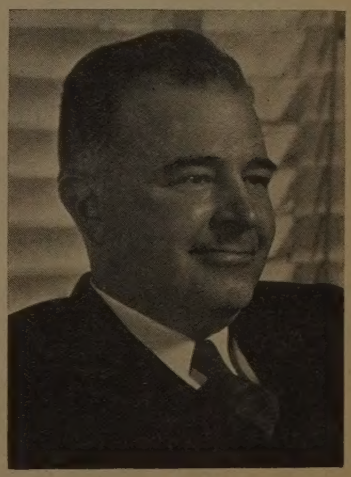


H. J. MANSON
Treasurer

Northern Baptist Convention

(Continued from page 7)

individualism in the churches, Northern Baptist proponents of the Convention idea faced what all agreed was "a very puzzling and difficult question of organization." The problem, as stated by Harry Pratt Judson, who was for a time president of the University of Chicago and who also served as president of the convention, was this: "Is it possible for a great body of Christian people so loosely held together as are the Baptists so to plan and administer their common affairs as to save waste, to multiply efficiency, and to secure real responsibility of the agencies to the churches which form the real constituent body?"

The Northern Baptist Convention is the denomination's answer to that question. It is not a perfect instrument that was struck off in a single session; it represents the growth of the cooperative principle among a group of Christian people whose training and traditions impelled them to subject every plan and project to the test of conformity with those fundamental Baptist principles—religious liberty for the individual and local church independence. Although individuals, churches and scoieties were steeped in ideas which made them very cautious indeed, there has been a marked strengthening of the cooperative spirit, especially in the last twenty years.

Writing in 1918, Edward S. Clinch, who had been president of the Convention, propounded a question and then proceeded to answer it: "What has the structure of the Northern Baptist Convention accomplished thus far? What can it say in justification of its creation and its continuance?"

"It has created among the Baptists within its territory a degree of unity that previously had not existed. Its constituency is conscious of a tie that has bound it in a compact body that has demonstrated its strength. It has become the mouthpiece of hundreds of thousands of Baptists and of thousands of churches in respect to great denominational, national, state, and moral questions; it has created a greater interest on the part of Baptists in the questions which concern them; it has brought into greater harmony the cooperating organizations with a resulting increase in efficiency and a greater economy; it has increased the efficiency of the State Conventions, and has brought them into cooperative relations between themselves."

This fine statement penned by an honored Baptist leader when the Northern Baptist Convention was young, still stands as a worthy expression of the organization's spirit and purpose.

Radio Religion

By BERNARD C. CLAUSEN

"Hook on This and Do Your Best!"

WOULD you see Radio Religion emerging at its very best? Would you learn the lessons that can be drawn from a model of strategic planning and skillful execution? Then look at the month of broadcasting recently produced throughout America under the auspices of the International Council of Religious Education.

It features as its theme, "Foundations of Democracy" and so began with a stimulating and intriguing title, in the midst of these troublous days. It had for headline attractions four outstanding programs over nation wide hook-up. These were *interviews* with four of the best known personalities in public life, who could be counted on for some enthusiasm concerning the work of the church schools. Governor Harold Stassen of Minnesota answered on "Growing Americans for Tomorrow's World," T. L. Kraft was interviewed on "Personal Responsibility," J. Edgar Hoover gave his views on "The Church's Responsibility to Youth." Nelson Rockefeller brought the series to a climax with "Religious Responsibility to the Nation." These new names of laymen were used of course as an inducement to the chains to offer time; the interview was far enough removed from the deadly dullness of the ordinary religious talk to stimulate immense listener interest. The material was precisely what the broadcasting stations are seeking for non-controversial sustaining programs, and it is not surprising to find National, Columbia and Mutual Systems all proffering their facilities.

Get outstanding local figures of prominence in the community to take part in a series of interviews on, "What I Owe To The Church," which you will conduct. Use the names of those who consent as your key to unlock the door to radio time. Make the purpose of your broadcasts not merely the glorification of your own church but the upbuilding of church life wherever the sound of your voice can reach. You will find even hard-boiled program managers who have grown supercilious to sermons, responding to this.

But the second device the religious educators adopted was once more suggestive. They urged their local enthusiasts all over the country to go to their neighborhood stations and request frequent broadcasts, between programs, of the simple announcement, "This is Religious Education Week, which is being promoted by your local and state council of churches, in cooperation with the International Council of Religious Education." These words were heard by literally millions of people. With each such announcement a single brief reason was cited, explaining why religious training can mean more in the life of the listener than any one other thing. Each statement was ended with the words "Go to church or church school this Sunday and *every* Sunday."

Here again can be observed skillful use of the opportunity available. Fifteen minute periods are expensive to purchase and difficult to fill appropriately. But these split second announcements which can be fitter in between programs to lend spice and variety to the monotonous station identification and a positive asset in program building. Local churches can gain such openings if they pay some attention to clear, compelling sentences which will not be too selfishly connected with any special church, but with the promotion of church going in general.

The wisest observation of all, however, came in an explanation of the reason behind this novel method. "Every one of these broadcasts," explained the religious educations, "and each of the announcements has been designed to reach the people who are not interested in religion. Those who habitually turn out stations carrying religious broadcasts." Surely these indifferent querulous doubters are the people we should try to reach, and their willingness to turn out every religious broadcast is a sufficient comment on our lack of skill. Interviews, and brisk, frank announcement material between miscellaneous programs, may lend new life to religious broadcasting, and be the beginning of a new start cf radio religion.

MIKE ELLIOTT

Editor of The United States Baptist and founder of The United States Baptist Society is available for a limited number of addresses to churches, and church organizations.

Subject: **The Arsenal of Christianity**

ADDRESS

Mike Elliott - 715 8th St., N.W. Washington, D. C.

TWENTY YEARS AT CALVARY

By ANNE STRICKLAND

DR. W. S. ABERNETHY

TO succeed a man like Dr. Samuel Harrison Greene, beloved pastor of Calvary Baptist Church for 41 years, was by no means an easy assignment.

Consulted among others, Dr. Clarence A. Barbour, President of Rochester Theological Seminary, suggested Dr. W. S. Abernethy as the man for whom the pulpit committee of Calvary Church might turn.

At that time Dr. Abernethy was pastor of the First Baptist Church of Kansas City, Missouri, where he had been for 9 years and where he was content to remain. Since he had made it a rule never to preach in pastorless pulpits, the invitation to supply the pulpit of Calvary on a Sunday early in the year 1921 was declined. Would he come between Sundays to meet the committee? It was the week of President Harding's inauguration, and Dr. Abernethy might like to witness the occasion, so the letter ran.

Dr. Abernethy came, met the committee, and soon there followed a call which in due time was accepted. On the first Sunday in May, 1921, Dr. Abernethy began a pastorate which was to continue for more than 20 years.

Not easy work at any time, the pastorate of a large church in the nation's capital was peculiarly difficult during those first years he was at Calvary. There were those who confidently expected that with the death of Dr. Greene there would be a scattering of the membership to other churches more accessible. Some did leave, to be sure, though the number was not large. A loyalty to Calvary kept them coming, some from a distance of many miles.

The World War brought thousands of people to Washington to work in government offices. Many of these newcomers became members of Calvary and a part of the church life. The war over, great numbers who had been released from their temporary jobs returned to their homes. As a result, the membership of the church as well as the Sunday School shrank considerably. A class of young women which Miss Jessie Burrall brought into Calvary Sunday School reached an enrollment during the boom days of 1,635. In a single year after the war this class alone lost hundreds, and the Sunday School as a whole lost more than 1,500. The loss was never fully made up, but Calvary continued to have, as it has today, the largest Sunday School of any denomination in the city of Washington.

Ministry to President Harding

Coincident with the post war deflation period was another factor that, strange to say, augmented the difficulties of the Calvary pastorate. President Warren G. Harding entered the White House in March, 1921, and at once announced that Calvary would be his church home. Dr. Abernethy was well aware that preaching to a president presented unique responsibilities. The first Sunday of the new ministry found President Harding in his pew, and until the time of his death two years later he continued to be an interested and helpful worshipper at the Sunday morning services.

There is always a dreadful aftermath when a president's term ends or he is removed by death. While President Harding attended, so many came to the church through curiosity that tickets of admission had to be given out to the members and regular worshippers. Often feelings were hurt, of course. There came the day when the chief executive was no longer there. Then the presidential church suffered. But Calvary weathered this experience and the work went on. It has been and continues to be a church of potent influence in the denomination and, indeed, throughout the nation.

The large auditoriums and numerous smaller rooms make the church plant an ideal place for the holding of conventions, conferences, and seminars. Most of the interdenominational religious groups have at one time or another held their conventions at Calvary. The Anti-Saloon League was organized under its roof; the World's Sunday School Convention and the Northern Baptist Convention have held their meetings at Calvary. Every sort of religious gathering has found a welcome.

For years Calvary has been a sort of proving ground for young preachers just out of theological seminary, men who wanted to serve an apprenticeship before accepting a pastorate of their own. Several of these young men have been assistant pastors under Dr. Abernethy's tutelage for a two year period or longer. They are now pastors of important churches in other parts of the country. Summarizing his own term at Calvary, one former assistant says: "All the benefits from such an arrangement are on the side of the *assistant*." And another says: "Dr. Abernethy is *still* the head, but he allows the individual to use his own initiative." Five of Calvary's own young men have gone into the Christian ministry and several into missionary service during the present pastorate.

Always faithful to his ministry at home, Dr. Abernethy has during the two decades he has been pastor of Calvary served the denomination in many ways. He has been president of both the Foreign and Home Mission Societies of the Northern Baptist Convention and for years was a member of the Foreign Mission Board. He was president one year of the Northern Baptist Convention and has preached the annual convention sermon.

"Dean" of Ministers

Affectionately referred to as the "Dean" by the down-town ministers, Dr. Abernethy enjoys the highest esteem of the Washington preachers, Baptist as well as those of other denominations. He has been president of the local church federation, of the Ministerial Union, and of the Baptist Ministers' Association.

An ardent sportsman, Dr. Abernethy finds time to engage in only one sport to any considerable extent, golf, and that usually on Monday mornings when, with an eye to making double use of their time, some of the ministers hold their weekly conference in the open air of the golf course. Dr. Abernethy is such a formidable rival that when some other minister has the rare fortune to walk away with the honors, he feels justified in broadcasting his success. Certain of Dr. Abernethy's assistants have given out that there is a tacit understanding that if and when one of *them* ever tops his score, the young man is "fired" as of that date. Whether it is due only to the fact that these young men have known how to keep their positions or to other reasons, not one of them has been fired yet!

Two winters ago Dr. Abernethy had his first bout with skis. As he whimsically told his amused congregation the following Sunday, the skis won. "If one wants to be good at skiing," he said, "he should begin at the age of nine!"

All his young people call their pastor a "good scout." With the spirit of camaraderie which exists there is a corresponding respect and deep love for "Dr. A.," as

many call him. Recently a very young lady of the congregation came down the aisle after the evening service. Looking earnestly into his eyes for a moment, she said, "Thank you Dr. Abernethy." "For what?" he asked, surprised. "For your love," was her reply.

During one week of each year the entire work of the church is done by the young people. They conduct the morning and evening services on Sunday, teach all the classes of the Sunday School, and make recommendations to the regular staff and official boards. Frequently an idea or suggestion which they present is incorporated in the church program.

Not only did Calvary weather the post war deflation times but it has also expanded. During Dr. Abernethy's pastorate, the course of the church has been one of progress.

Upon ground immediately adjacent to the church a Sunday School building was erected, and dedicated in 1929 as a memorial to Dr. Greene, building and ground representing an expenditure of about $450,000. At the same time other improvements were made including the installation of a magnificent pipe organ. The church during these twenty years has raised $2,282,231.00, of which amount $754,518.00 has been contributed to missions and other benevolences. Two years ago the church secured as director of music a graduate of Westminster Choir College, Mr. Herbert V. Pate. The change in the music set up has produced marvelous results. The director gives his whole time to the musical talent of the church, from the boys and girls of junior age up through the young people to the adults. A choir second to none in the city has resulted.

Although the Sunday evening services are not as well attended as they were in former years, the church has been open every Sunday night summer and winter, refusing to close its doors even during the hottest months of the year. The morning congregations continue to fill the main auditorium to overflowing. As in the days of 1917 and 1918, many newcomers to Washington are again making Calvary their church home. Service men from near by camps worship here where they are shown every hospitality. The church is constantly changing its program to meet the growing needs of the immediate area it serves.

His Third Pastorate

This pastorate, which is the third Dr. Abernethy has had in 42 years and which will be terminated with his retirement at the end of the current year, has seen 3,726 new members received into the church, 1,363 of these by baptism.

Dr. Abernethy's resignation, announced May 4 of this year on the anniversary of his coming to Calvary, was a shock to his congregation. To the request of the church that he retract his decision, Dr. Abernethy replied: "With all my heart I thank you for the action of two weeks ago, and for the personal assurance that so many of you have given me that you wished me to remain. . . . After a great deal of careful thought and earnest consideration both of the interests of the church and of my own, I came to the conclusion that it would be best to close my my work with you at the end of the present year."

CALVARY BAPTIST CHURCH

Speaking for the church in accepting the resignation, Deacon Loren H. Fassett said: "How perfectly both you and Mrs. Abernethy entered into, and became a vital part of, all our activities, identifying yourselves with the gladness as well as the sadness of our homes; and how you have glorified and sanctified those years to us all!"

The Burrall Class, still one of the most dynamic groups of the Sunday School, celebrated with Mrs. Abernethy on October 5 of this year her 20th anniversary as teacher of the class. It is with the greatest reluctance that these women, some of them charter members who came into the Sunday School with Miss Burrall, accept Mrs. Abernethy's resignation as their teacher.

Dr. Abernethy, while laying down the administrative burden of a great church, does not expect to stop preaching. He contemplates making Washington his home and hopes to be able for some years to preach here and there as opportunity may afford.

It is an open secret that he looks forward now to achieving an ambition which he has cherished for many years. Dr. Abernethy likes the color red—red ties, red roses, red cars—anything red except red traffic lights. He confesses this fondness for red as a weakness he shares with his good friend Bishop Edwin Holt Hughes. While the Bishop merely wants to wear red suspenders, Dr. Abernethy yearns for the opportunity to drive a red car! And now that he is about to retire—there is no telling what may happen.

The church through its representative pulpit committee is searching for a successor to the retiring pastor and hopes to have him ready to carry on the work when the present pastorate ends. "The workers may drop out," Dr. Abernethy says, "but the work goes on. There will always be a Calvary at 8th and H."

NEXT MONTH

"America - and the Open Bible"

by Francis Stifler

Here is another article of such value that you will want it as a permanent part of your historical library. Dr. Stifler brings a vivid story at a time when current thought centers on the right to propagate the Scriptures.

In the December Issue.

Northern Baptist Pension Fund Prevents Need

By G. Merrill Lenox

THERE are two ways to deal with human need—*relieve* it and *prevent* it. Since 1913, The Ministers and Missionaries Benefit Board of the Northern Baptist Convention has helped *relieve* need through grants in aid to aged ministers and missionaries, their wives or widows and dependent orphan children. This work goes on with unabated zeal. Since 1920, however, the Board has helped *prevent* need through its Retiring Pension Fund which has grown steadily in membership and financial stability and which promises in the future to witness the most rapid development in its history.

Any church is proud that it has been able, through its gifts to the Unified Budget and annual Communion Offerings to afford some relief to worthy aged servants of the cross in destitute circumstances. A church has a much greater basis for satisfaction, however, when it pays annually its share of its pastor's Retiring Pension Fund dues, thus assuring him adequate retirement income and saving him through his active years from needless anxiety. Grants are gifts made in consideration of service and of actual want. They *relieve need*—it is true. But they do not provide sufficient income to care adequately for the recipients and they do not spare them worry through their long years of ministry. Pensions, representing matured contractual obligations, prevent worry in "the midst of the years" and prevent need on the sunset trail.

The Northern Baptist Convention at its Convention at Wichita in May, voted unanimously to launch a two-year crusade for membership in its Retiring Pension Fund. The goal is—"Every church paying its share of its pastor's annual dues by 1943." Widespread interest has been manifested in this effort. President William A. Elliott and vice-president Harold E. Stassen of the Northern Baptist Convention, have urged wholehearted cooperation with this effort. The Ministers Council and the National Council of Northern Baptist Men has each enthusiastically endorsed the campaign as a major objective in its year's program. National, State and Associational officials, as well as pastors and laymen in churches large and small have expressed their earnest concern.

Ministers and missionaries who have no pension assurance are almost sure to suffer need in age. Existing for the most part, on small salaries and giving generously to many Christian causes, it is humanly impossible for them to save enough to assure themselves even life's bare necessities when active service must end. Through the Retiring Pension Fund, such need can be prevented in a systematic, dignified, sound and economical way. Write to The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York City, to discover how through a recent action, the Board shares the cost of membership from the outset and especially after the first year. Full particulars will gladly be sent immediately upon request.

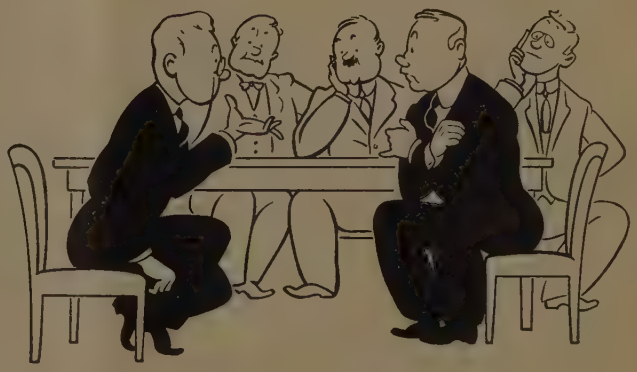
The minister needs, deserves, and desires dependable income in old age. The Northern Baptist Convention has a proved and stable plan. Then why do not all ministers have membership? The answer is simple. Action depends upon the local church. Restrained by modesty, the minister refrains from pleading his own case. There is no coercion possible from without in our Baptist system of church government to press the pastor's rights and so he goes without. (Presbyterians, Methodists and Episcopalians, provide that no minister is deprived of pension privileges).

So what? So—responsible, understanding laymen in every local church should take this cause upon themselves. They should advise the church of its obligation to care for its minister in his last years (not as dispensing charity but as paying deferred salary). They should strive tactfully to persuade their church to agree by vote to pay its respective share of the annual dues of its pastor. They should then send a copy of the Agreement to The Ministers and Missionaries Benefit Board in New York. The layman who initiates this action in his own church has done a noble Kingdom need. Perhaps the layman who is reading these words now is God's choice to broach this matter to his church and obtain action.

Let every Baptist church agree
By nineteen hundred forty-three
To make its pastor worry-free—
With M & M. Security.

✣ ✣ ✣

"I was without shoes
And I murmured. . . .
Until I met
A man without feet."



They queried him on pedigree;
They probed him on Theology . . .
He said, "But wait!—Provide for me
The 'M & M' Security!"

"M & M" SECURITY is membership in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York. The booklet "WORRY-FREE BY '43" tells all about it. Send for your copy.

NEWS DIGEST . . . By William Park

OHIO BAPTISTS HELD THEIR 1941 STATE CONVENTION at Marietta with Gov. Harold E. Stassen of Minnesota as one of the speakers. The laymen of Ohio set October 28 as the special day in which to hold a laymen's banquet in each of the 30 associations.

THE EUCLID AVENUE BAPTIST CHURCH, the Old Stone and Trinity Cathedral, all downtown churches in Cleveland, have united in an effort to institute work among the 500 Chinese of that city. William Fung of New York made the survey.

THE FOURTH WILLIAMSTOWN INSTITUTE OF HUMAN RELATIONS has been held with about 1,400 Protestant, Jewish and Catholic leaders present. All phases of relations between these groups were discussed by such speakers as Benson Y. Landis of the Federal Council, Thomas E. Dewey, district attorney of New York county Dr. Everett R. Clinchy and Dr. Walter Van Kirk.

INFORMATION RECEIVED IN THIS COUNTRY INDICATES that Dr. Albert Schweitzer is carrying on his work at the Lambarene hospital in French Equatorial Africa. Most of his support comes from the Albert Schweitzer Fellowship in this country.

CROZER SEMINARY HELD A SPECIAL LAYMEN'S CONFERENCE this fall with the general theme, "Christian Men Facing Present-Day Issues." The conference was sponsored by the Pennsylvania Baptist Men's Council. Among the speakers were Judge E. J. Millington, Mr. Romain Hassrick, President James H. Franklin and Dr. Gordon Poteat and Dr. Justin Wroe Nixon.

TWO LARGE METHODIST GROUPS OF YOUTH, the Methodist Youth Fellowship and the National Council of Methodist Youth have adopted resolutions "to work against the entrance of America into the war, to seek repeal of the conscription law, and to oppose racial prejudice."

THE UNIVERSALIST CHURCH OF AMERICA has just celebrated the 200th anniversary of the birth of John Murray, founder of this religious society and chaplain under George Washington. They also held the 50th biennial meeting at Tufts College. There are 67,000 Universalists in the United States.

THE CHRISTIAN CENTURY STATES that "Bishop Y. J. Toolen of the Roman Catholic diocese of Mobile, Ala., has sent out a pastoral letter announcing that all Catholic parents who do not send their children to Catholic schools this year will be denied the sacraments."

THE FIRST BAPTIST CHURCH, CHEYENNE, WYO., Dr. George D. White, pastor, is now publishing a fine little local paper entitled "The Clarion."

ROMAN CATHOLICS OF INDIANA ARE STRONGLY PROTESTING "the ruling handed down by Attorney General George N. Beamer to C. T. Malan, state superintendent of public instruction, that the 1935 Indiana Free Textbook law does not apply to parochial schools."

WORD HAS BEEN RECEIVED THAT THE BRITISH AND FOREIGN BIBLE SOCIETY in Paris is still open and doing business.

SIX NORTHERN BAPTIST MISSIONARIES HAVE ELECTED to remain in Japan. They are Miss Winifred Acock, Miss Alice Bixby, Dr. and Mrs. William Axling, J. F. Gressitt and Miss Margaret Cuddeback. Only one Southern Baptist missionary remains in Japan.

AMONG THE NEW BAPTIST BUILDINGS TO BE ERECTED this fall is the $50,000 educational unit of the First Baptist church, Wichita Falls, Texas, where Dr. Fred Eastham is pastor.

AS A PART OF THE CENTENNIAL CELEBRATION of Howard College, Birmingham, Ala., the Baptists of that state are in a campaign to raise $500,000 for the college.

THE MENNONITES HAVE OPENED A NEW CIVILIAN PUBLIC SERVICE CAMP near Denison, Iowa, where 150 conscientious objectors have been enrolled.

THE NATIONAL BAPTIST CONVENTION held its 61st annual meeting in Cleveland with more than 7,000 delegates. This convention represents 44,000 Negro churches with 3,500,000 members. Dr. D. V. Jemison of Selma, Ala., was elected president to succeed the late Dr. L. K. Williams of Chicago. The Convention plans missionary work in the western states, Canada and the West Indies.

THE U.S.O. HAS 89 TEMPORARY UNITS IN OPERATION, divided as follows: Catholic 28, Y.M.C.A. 21, Salvation Army 13, Y.W.C.A. 1, Jewish Welfare Board 19, and National Travelers Aid Association 7. The Catholics have two bookmobiles to furnish books and supplies to their chaplains.

DR. RALPH WALKER, PASTOR OF THE TEMPLE CHURCH, Los Angeles, for nearly five years, has accepted a call from the White Temple, Portland, Ore., succeeding Dr. W. M. Wilson, who went to the North Shore church, Chicago.

MEMBERS OF THE NEW YORK HUDSON RIVER NORTH ASSOCIATION recently conducted their fifth annual pilgrimage to the shrine of John Mason Peck. They visited the little white school house where John and Sally Peck were converted in 1811, and Silver Lake where they were baptized. Dr. Coe Hayne delivered the address and Rev. Hale Thornberry the sermon.

OCTOBER WAS STATE CONVENTION MONTH in the Northern Baptist Convention from the Atlantic to the Pacific. The Michigan, New York, Ohio, Illinois and Indiana conventions were striving for around 1,000 delegates each. Minnesota, North and South Dakota, Iowa, Kansas, Nebraska, Colorado and other conventions westward did not expect so many. The big feature of all these conventions was represented by a team of four from the Northern Convention, presenting "Christian World Service."

NEW YORK BAPTISTS HAVE ELECTED REV. HAROLD B. LUNDGREN Acting Director of Promotion, succeeding Rev. Paul H. Conrad, who recently became an area director of promotion.

THE DAILY VACATION BIBLE SCHOOL OF THE TUCSON Mexican Baptist church had an enrollment of 328. Fifty of this number accepted Jesus Christ as personal Saviour. Rev. Alberto Morales is the happy pastor.

DR. HERSCHEL L. CALDWELL, pastor of the Grace Baptist church, Spokane, Wash., has been elected executive secretary of the Washington Convention, succeeding Dr. W. A. Shanks who has become the western representative of the M. and M. Board of the Northern Convention.

THE ASSOCIATED PRESS REPORTS that 59% of the U.S. soldiers are Protestants, 31% Catholics, 2% Jews and 8% listed no denomination.

DR. PHILLIP JOHNSON, after a five years' pastorate at the City Temple, Sioux Falls, S. D., has accepted the call of the First Baptist church, Chicago, succeeding Dr. Perry Stackhouse, who served that church for twenty years. Dr. Johnson was a delegate to the Berlin Baptist World Alliance from Illinois.

THE DANISH BAPTIST GENERAL CONFERENCE was held with the Kildare Avenue Baptist church, Chicago, with about 240 delegates. The Central Conference of German Baptists was held in Cleveland with the White Avenue church. Rev. Charles Zummach of Peoria, Ill., was elected moderator. The National Conference of Rumanian Baptists was also held in Cleveland. Rev. A. S. Lucaciu of Gary, Ind., was elected president. All three of these groups are strongly evangelistic and missionary minded.

THE MEN'S BIBLE CLASS OF THE FIRST CHURCH, DENVER, Dr. Clarence W. Kemper, pastor, has launched a very extensive program for their fall and winter classes to be held in the Miller auditorium. Among the special speakers are the Chief Justice and three associate justices of the Supreme Court, prominent

attorneys, the state banking commissioner and other leaders of Colorado.

Dr. E. B. Pratt closed a year's interim pastorate with the First church, Peoria, Ill., when the church called Rev C. O. Morong of the First Baptist church, Waltham, Mass.

The October issue of the Pastors' Round Table, published by the American Baptist Home Mission Society, Dr. G. Pitt Beers, executive secretary, devotes considerable space to the proposed merger of the two Northern Baptist home mission societies. The merger will be voted on at the Cleveland convention in May 1942.

After 17 years with the department of Christian education of Southern California Dr. Oliver deW. Cummings has accepted the position as secretary of the new Baptist Youth Fellowship. He is the author of "Christ in My Life," "Administering Christian Education in the Local Church," and "Christian Education in the Local Church."

Baptist youth camps in Southern California the past summer enrolled 1,527. Hundreds accepted Christ as Saviour or surrendered in life service work.

The September issue of The Penn-Baptist, organ of the Pennsylvania Baptist Convention, lists 35 pastoral changes. There is restlessness among Baptist churches and ministers.

Dr. Jindrich Prochazka, formerly president of the Czecho-Slovakia Baptist Seminary in Prague, who came to this country to attend the Baptist World Alliance Congress, has accepted a position in Shurtleff College as professor of Philosophy and Comparative Religions.

Dr. John Newton Lackey, for more than 30 years pastor of the South Baptist church and then the Central Baptist church, Hartford, Conn., has resigned effective, not later than Easter 1942.

In October the Crow Agency Indian Mission celebrated its 50th anniversary. Rev. C. A. Bentley is the missionary. Dr. W. A. Petzoldt served for 38 years on this field.

Dr. John C. Killian, who recently retired from the staff of the American Baptist Publication Society, is now special Field Representative of the New Jersey Baptist Convention. He served five years in Kansas in charge of the chapel-car "Evangel" and then became superintendent of the Publication Societies seven chapel-cars.

Corresponding from England in the Christian Century quotes Cardinal Hinsley of the Catholic church in the matter of cooperation as frankly stating that "other Christians are not heretics, God forbid! but as 'in heresy'. He could not approve of any movement which appeared to sanction 'indifferentism' or the belief that the church should be a confederation of Christian churches."

The Methodist Board of Education has received one million dollars from the Henry Pfeiffer estate, which will be divided among 14 of their institutions.

The next World Day of Prayer will be held February 20, 1942, using the theme "I Am The Way." The subtopics would make a series of sermon themes: "The Way Men Have Lost," "The Way Back to God," "The Way of Self-surrender," "The Way of Peace," "The Way of Love," "The Way of Light," "The Way of Power." Last year 444,500 programs were printed as compared to 75,000 in 1922.

More than 2,000 students in the University of Texas have enrolled in Bible courses of the University.

Rev. Harlan M. Frost, executive secretary of the Toledo Council of Churches, has resigned and accepted the directorship of the Christian Commission for Camp Communities, an inter-denominational work sponsored by the Council of Churches and the Home Missions Council and the General Commission on Army and Navy Chaplains.

Hardin-Simmons University, Abilene, Texas, has just celebrated its 50th anniversary, Dr. W. R. White, formerly pastor of the First Baptist church, Oklahoma City, is president, succeeding the late Dr. J. D. Sandefer, who served as president for 31 years.

The annual Seventh Day Baptist Conference was held this year in the Broadway Baptist church, Denver.

The British and Foreign Bible Society recently placed an order with the American Bible Society for 1,000,000 Portuguese Gospels for use in Brazil.

Almost 100 leading ministers of the Methodist, Congregational, Baptist and Moravian churches of England have signed a manifesto urging the establishment of a United Free Church in the country.—*Christian Century.*

For the first time in 72 years the Congregational churches do not have a missionary in Japan.

The 29th triennial conference of Mennonnites of North America was held at Souderton, Pa., with more than 500 delegates present. Their resolutions condemned the sale of defense bonds and the recent aluminum campaign and reaffirmed their traditional position in opposition to war.

Professor George A. Carver, son of Dr. W. O. Carver of the Southern Seminary, and teacher in Shanghai University, China, has accepted a position as student secretary and teacher in Wake Forest College, North Carolina.

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Facing Racial Situations in the Rural Church

REV. INA E. BURTON
Pastor, Lake Geneva Baptist Church, Wis.

HOLDING prejudices in one's heart and mind is just one way of declaring that a war of intolerance has begun. It is not a "shooting war" about which we hear so much these days, but often a war of words, or a war of contemptuous thoughts. A war of selfish unconcern for others is just as killing to personalities concerned and is as harmful to life itself as tho bullets were used. Often the war of prejudice is more devastating because the painful process is longer drawn out.

Today the racial animosities in the world, yes in our country, and closer still—in many of our communities is alarming. There is probably no situation more critical today than that of racial misunderstanding and ill will. Many of us, professed followers of Christ, allow our minds to be filled with prejudices against people different from us, it may be in color or culture or language. The sincerity of our Christian profession is being tested today by our attitudes toward other nationalities or races in our midst.

The racial situations in city and semi-rural or rural communities are different only in the number of people concerned, hence there are different methods of handling a larger situation. Our approach as Christians to the question of our racial attitudes and actions should be made by consideration of another question "what would Jesus do in this situation"? If we Christians would try honestly to shape our attitudes and actions toward people of other races by Jesus' way of thinking and acting, some of us would act very differently from what we do now, especially in some cases.

Let us examine a few situations and see what our attitude would be. For decades a number of families have been neighbors on adjoining farms. Their families have been close friends, in fact, they have intermarried and lived very happily together. Finally some of the older folks have retired and moved to a nearby town or have passed out of life. Some of the children have found work in cities and after a while a farm is offered for sale. The new owner living in the city some distance away places a tenant farmer on the place. The new neighbors are Italians. They are considered interlopers by the older fellowship group which resent this intrusion by another nationality. The new family senses the feeling of the neighborhood and stay by themselves. Most of the older group attend or are members of the Baptist church in the community. The church reasons that the new family, being Italian, must be Catholics and so are fully cared for religiously, thus, there is a sufficient reason for leaving the family alone. Did the church group take the right attitude? Are they justified in thinking without getting the facts, that the new family has a religious life of its own? Even though that may be true, is it Christian to close their fellowship to them? What would Jesus do in this situation?

A number of our churches believe that they have found a Christian solution by following the suggestions made by the Christian Friendliness work. They are making friends of the new neighbor and have found often to their amazement a happy friendship and mutual Christian service resulting. After all character is what counts, not the color of the skin, nor tongue spoken. Or DO those things make a difference?

Suppose the new family is Negro or Jewish. What then should a Christian church do? Shall the negro family be invited to church services? That might not be hard to do if they are high class educated negroes, but how far would you as a church member seek the fellowship and spiritual welfare of a Negro family that seems not to have high moral standards or ambitions? Well—What would Jesus do? He was severely criticized by the religious leaders of His day for mingling with and especially for eating with Publicans, Samaritans and Sinners. We remember Jesus' answer, "I have other sheep which do not belong to this (Jewish) fold. I must lead them, too—they will obey my voice and they will become one flock with one shepherd. (John 10:16). Interpreted that means no color line.

A very definite problem in race relationships has come to some Wisconsin lake towns where Jews have come as vacationists. The people living in these towns need the income from the rental of their rooms and the sale of groceries, meats, clothing, and furniture. They take the money of the Jew but are not willing to provide a place for religious worship. Oh, the Jew would be welcome probably in our church services, but how often if you were a Jew, would you go to a Christian church which would refuse you the right to worship God publicly according to your conscience and past training? How sincere in action do you think Baptists and other Christian bodies should be in their profession of freedom of conscience in matters of religion? What would Jesus do?

Some believe they are finding an answer. Quite a group of Christians, Catholic and Protestant are not only cooperating with each other in order to understand each other better, but they have linked hands with Jews in an organization called "The National Conference of Jews and Christians." In the presentation of religious matters to this mixed group, they find that they have many likenesses in thought and aims in life. When people will sit together and in an open frame of mind will talk together about their problems, their desires and religious aims in life, they will arrive at some common ground of faith in God and are better able to live together as brothers in the family of God.

As Christians we dare not close our minds and hearts to the possibilities of the religious needs of and fellowship with people of other races. We must always frame our attitudes by thinking through to the answer of the persistent question. What would Jesus do in every situation?

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New Departures in the Department of the Recording Secretary, Northern Baptist Convention

Two new instruments of publicity have been issued recently from the Department of the Recording Secretary of the Northern Baptist Convention.

The first is a combined edition of the *Northern Baptist Convention Annual* and the *American Baptist Year Book* into a single volume entitled, *"The Northern Baptist Convention Year Book."*

This volume has all the material in it that was contained before in both of the other books, in addition to a new section listing all the Baptist Churches in the Northern Baptist Convention by associations, with their pastors' names attached, without interference with the former alphabetical list of the ministers themselves and their home addresses. In addition to the aforesaid inclusiveness, the book is published in two hundred pages less than were required in the former Annual and in about four hundred pages less than in both of the aforesaid volumes combined.

It is earnestly recommended that the pastors and leaders in all our churches shall secure copies of this volume. It is easily handled, the paper being very light in weight. There is a veritable storehouse of information not only about Northern Baptist Churches and their denominational organizations, but includes statistics of State Conventions, other National Baptist Conventions and statistics concerning Baptists throughout the world. The price is one dollar ($1.00) and the book is more than worth it. Copies may be secured from The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

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New Denominational Chart of Organization Relationships

The Recording Secretary has prepared a revised edition of the Denominational Chart which was prepared by him about five years ago for the Baptist Board of Education. The new chart is issued under the auspices of the General Council and contains additional organizations, added during the past two years, and the rearrangement of several of these organizations in their connection with the Convention.

The chart is complete on one sheet and all the inter-relationships are indicated by lines and arrows. The previous edition was in great demand and over two thousand copies of it were distributed on request; and were used in classrooms, assemblies, and in individual study by students of church life and work.

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Rev. A. B. Baez conducts two Spanish Sunday Schools, and edits the Society's Spanish Periodical, MANZANAS DE ORO, with a circulation of nineteen thousand. This publication does its part to bring the United States and the Republics of South America nearer together. It is read eagerly by Spanish children and adults; loaned to neighbors, it counteracts the atheistic and communistic attitude of adults. Often it is the only Christian material available. Annuitants share in this work.

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Rev. Franklin D. Elmer, Sr.

Rev. Franklin D. Elmer, Sr., well-known and popular Baptist minister, died in the hospital at Hartford, Conn., on Thursday, October 2, 1941, as the result of thrombosis, at the age of 68.

Mr. Elmer was a graduate of Brown University, in the Class of 1895, and of the Divinity School of the University of Chicago, in 1899. He held important pastorates in Winsted, Conn., Poughkeepsie, N. Y., and Hamilton, N. Y., the seat of Colgate University.

Mr. Elmer was an excellent speaker, and for many years was in demand as a leader in the promotion of new methods of Sunday School work. He also was devoted to outdoor life, and was prominent in the organization of the Boy Scouts of America.

After his retirement from the active pastorate a few years ago, Mr. Elmer instituted the Bukwood Forest Sanctuary, about 18 miles from his home in West Hartford, and near Torrington, Conn. At this unusual spot religious services were held regularly, especially in the summer, and were very successful, many persons attending from considerable distance.

At the aforesaid Sanctuary a special memorial service was held following services at the West Hartford Baptist Church, in honor of Mr. Elmer, which were largely attended. Speakers at these services included Rev. Ellis Gilbert, pastor of the West Hartford Church; Senator Meech of Connecticut; Rev. W. S. Richardson, of New York; Rev. Christian B. Jensen, of the Poughkeepsie Church; Prof. S. J. Berard of Brown University; and Rev. Franklin D. Elmer, Jr., son of the deceased.

Mr. Elmer is survived by his wife who was prominent in New York Baptist circles before their marriage; and by two daughters, Mrs. William F. Meyer, Jr., of West Hartford, Conn., and Mrs. Herbert P. Koepke, of White Plains, N. Y. —*C. M. Gallup*

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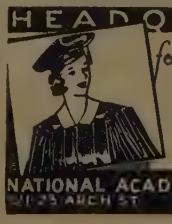
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THE BAPTIST MINISTERS OF ONTARIO AND QUEBEC held their annual conference at McMaster University. The program included a series of lectures on four topics: "The Bible and Cults," "The Churches and War," "The Ecumenical Movement," and "The Shape of Things to Come."

Book Month . . . . By Alfred L. Murray

UNITED STATES BAPTIST BOOK CLUB

November Selection

Living Under Tension. By Harry Emerson Fosdick. Harpers. 253 pp. $1.50

This eighteenth book from the pen of Dr. Fosdick is second to none of his popular volumes. One need not hesitate to pronounce it an unsurpassed volume of sermons. It is a book that will not be discarded by time, for it contains a message that will never grow old.

These twenty-five sermons are scriptural, positive, and inspirational. While they disclose the mind of a scholar, they reveal the heart of one who is burdened with the cares of his fellowmen. Intellectual and spiritual insight, deep and positive conviction are felt throughout these pages. There is no debating over controversial issues, nor is there any turning aside to discuss unrelated theological, social, or ethical problems, but the Christian church is brought face to face with its obligation and duty to Jesus Christ. It is charged to fulfil its true ministry to this troubled age; and this mission is to exhalt Christ and His teachings.

Dr. Fosdick sounds the warning that in times of war the church may "easily become the mere echo of the warring masses, with every distinctive quality of Christ's teaching well-nigh forgotten." The voice it must echo, however, is the voice of Christ. Christ is put first and central in these sermons,—sermons in which one sees the flaming light of Divine certainty blazing a new trail in a bewildered old world.

The messages are stimulating in thought, rich in illustrative material, and incisive in literary style. The publishers are to be commended for placing this publication on the market at a price far below the average demanded for a volume of this size and quality.

ALTERNATE BOOK CLUB SELECTION

The Greatest Men of The Bible. By Clarence E. Macartney. Abingdon-Cokesbury. 222 pp. $1.50.

One characteristic of Dr. Macartney's sermons is that they are always commentaries on the Bible. It is refreshing to read these sturdy, and convincing expressions of the triumph of faith, as presented in the lives of fifteen of God's greatest men. These biographical sermons, vividly and dramatically, show how God used men, who were far from perfection, to work with Him in the service of the Kingdom. With remarkable skill, the author, reveals the human side as well as the divine in the lives of noble characters, but leaves you with a determined desire to follow these men on their heavenly mission.

Dr. Macartney possesses the unusual faculty of being able to give new insight into familiar Bible truths, yet at the same time stimulate the reader's mind to seek further revelation. He offers fresh thoughts, yet at the same time makes one think beyond what he has said. He not only gives attractive sermonic material but helps you create it as well. This is an indispensable factor in forceful preaching, and here it is found at its best. The Bible characters studied are, Paul, David, Moses, John, Peter, Abraham Joseph, Isaiah, Elijah, Samuel, John The Baptist, Jeremiah, Daniel, Joshua, and Job.

BOOK REVIEWS

Pastoral Psychology. By Karl R. Stolz. Abingdon-Cokesbury. 284 pp. $2.50.

This is the revised edition of a very popular book, with recently discovered material added and much of the previous contents clarified still further. After carefully reviewing the pertinent need for today's pastors and religious workers to be psychologically informed, there is given a detailed account of the nature of personality, the laws governing its development in children, the special problems related to the growth of personality during adolescence, and the important bearing religious factors have on personality development. The more scientific problems of complexes, fears, conflicts, and the various mechanisms by which the unconscious expresses itself are fully discussed.

Problems that are familiar to the religious leader are frankly faced, and sound suggestions are offered on the ways of constructive counseling. The value of the work would have been enhanced by including a discussion of the more recent methods of group-counseling, problem preaching, and guided worship. The volume, however, is written by one who is an authority, and it should be in every minister's lbirary.

The Secret of A Happy Wedded Life. By W. G. Heslop. Zondervan. 117 pp. $1.00.

No secrets are disclosed in this book, nor does it deal at length with the topic of marriage. It contains poems, anecdotes, quotations, stories about love, marriage, home, children, helps to husbands, and words of wisdom to wives. Much of the material is wisely chosen, while some of it is very inferior.

The Art of Understanding. By Harry J. Baker. Christopher Publishing House. 400 pp. $3.00.

Dr. Baker is a member of the American Psychological Association, has served on such important committees as, Chairman of the Committee on Behavior Problems, White House Conference on Child Health and Protection, and for twenty years has been Director of Psychological Clinic, Detroit Public Schools.

He offers a practical guide book for parents, who desire to understand the motives, behavior, and psychological development of their children. The volume is written for the person who has no psychological training. Students of psychology will find nothing new in the study, and the reading of the book tiresome. It is too wordy.

It's Fun To Make Things. By Martha Parkhill and Dorothy Spaeth. 176 pp. $2.00.

Simple instructions, supplemented with working drawings and photographs of the completed projects, tell how to make useful articles from inexpensive and discarded materials. Children are instructed in the use of paint, metals, hammer and saw, needle and thread, gardening, pottery, raffia, leathercraft, etc. Ideal for use with children in the home and Church school.

A Quest For God. By R. C. Campbell. Broadman. 153 pp. $1.00.

Ten evangelistic sermons, well illustrated, by the pastor of the First Baptist Church, Columbia, South Carolina.

The Nurture of Vitality. By Harlan L. Feeman. Zondervan. 139 pp. $1.00.

The president emeritus, Adrian College, here presents fifteen baccalaureate sermons delivered before his graduating classes, from the years 1922 to 1939. The messages are scholarly and evangelistic. They deal with timeless themes, and are exceedingly practical. Both young and older people will be delighted with the presentation and the material. The 1922 sermon is pertinent for 1941 preaching. Life's deep lessons are taught in simple and attractive form by a master preacher.

Making the Most of the Rest of Life. By Karl R. Stolz. Abingdon-Cokesbury. 216 pp. $1 50.

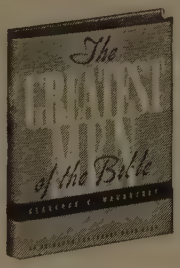
An educator, psychologist, and Christian minister has directed his attention to a neglected subject; that of the living of the second half of life. He suggests how to live it gracefully, meaningfully, healthfully, and full-heartedly. Ample illustrations, supported by interesting case studies, with a generous amount of sympathetic understanding make the reading fascinating and informing. The book is very simply written. Were it not for the author's keen understanding of human nature and its characteristic problems, you would not know that you were reading a scientific volume written by a scientist.

Worship. By J. O. Dobson. Macmillan. 190 pp. $1.25.

This book is written for those who should worship but do not, and for those who are faithful in public worship. It is not prepared for ministers as a manual of service, but is direct to laymen and women with the purpose of making them more conscious of their duty to join reverently in public worship services. As the author sees it, religion is impoverished "and tends to wither" without worship. "For worship, because it is our due acknowledgment of God, of our dependence upon Him and of His claims upon us, belongs to the way of our salvation from the dominion of evil." While the book is not exhaustive in its treatment, and does not cover a very comprehensive scope, it is exceptionally practical. The chapters on THE MANNER OF WORSHIP, and, THE FUTURE OF WORSHIP are excellent.

U. S. Baptist NOVEMBER Book Club Selection

Who Saw Christ's Glory?
Who Passed Through the Greatest Trial?
Who Lives Forever Because He Said "No"?
Who Made Satan Quit?
Who Were—



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This new and unusual book, just off the press, contains fifteen biographical sermons built around the fifteen greatest men of the Bible. The first eleven of these were chosen as such by the author's congregation, and the remaining four were selected by Dr. Macartney, whose gift for weaving the Scriptures into the fabric of everyday life has made him greatly appreciated throughout American Protestantism.

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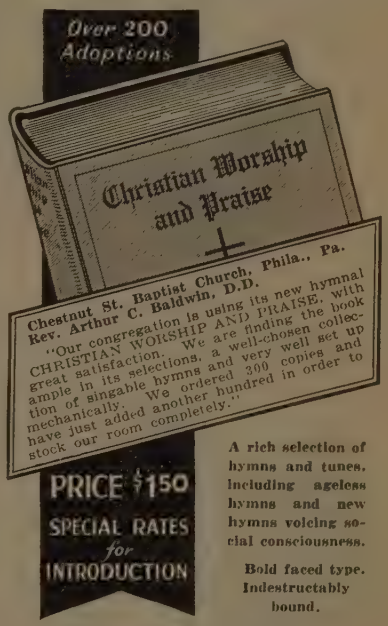

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BOOKLETS

Studies in Isaiah, by Herbert H. Hunsberger, published by Zondervan, at 35 cents, is a chronological analysis of the book of Isaiah, valuable because of its simplicity yet penetrating thought.

Rural Life Prayers, compiled by Mark Rich, and published by The Federal Council of Churches, at 15 cents, contains appropriate prayers for Rural Life Sunday, Harvest Home Services, Justice and Brotherhood, and others. An excellent choice of material.

Success in Love and Marriage, by Robert A. Rawlins.

How To Plan Your Wedding, by Anne Huntington.

Etiquette For Every Day Life, Eleanor Boykin.

The Precious Fifty Hymns, Compiled.

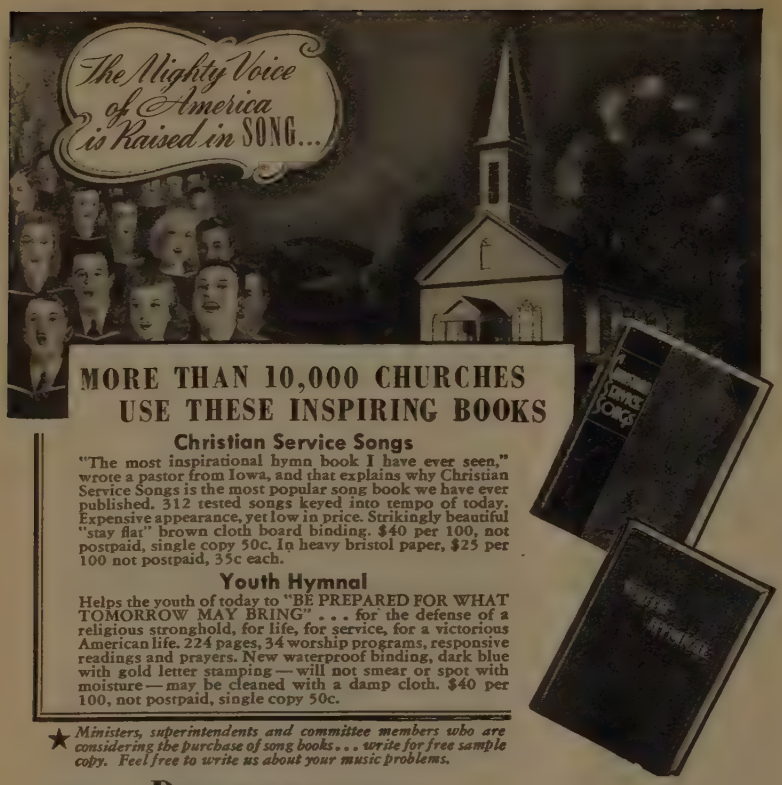
Common Errors In English, by John Wood.

Poems The Whole World Loves, Compiled.

These six booklets, published by Home Institute, 109 West 19th Street, New York City, at 15 cents each, are unusually worthwhile. Both in appearance and in subject matter they are excellent.

The Lord's Prayer, The First Psalm, The Twenty-Third Psalm, Books of the New Testament by H. A. Maxfield, illustrated by Theodore E. Veidler, published by Zondervan at 15 cents each. The various verses of Scripture are illustrated by drawings that may be colored by children. A unique idea that should do much in teaching Bible.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.—*David Starr Jordan.*



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For and About Women . . . by Mabelle Rae LeGrand

Real Tasks for Women

A FEW days ago the Editor of this page read a very interesting presentation of some problems for the members of Woman's Clubs. In her column which appeared in many papers throughout this country she made bold to say in her own way that the work and service of women was not appreciated as it ought to be. She set forth numerous illustrations to show that often small tasks or assignments were given to the women in community enterprises or in war work, perhaps to appease their eagerness to help. We shall not repeat her words but call attention to one important sentence for this page this month. It was this—

WOMEN WANT REAL WORK TO DO

Certainly our daily lives have taught us how to deal with facts, figures and real problems. We shall not try to convince any one about anything here. Two real tasks are immediately before us and we can do something about both if we mean business in this present troubled world.

The first is well presented in the article by Rev. Ina E. Burton and deals with Prejudices. There is no question but that we women are sinners in relation to this subject. May we sit down and quietly look this subject "squarely in the face." We can do something about it and we must BECAUSE we are Christian.

The second matter is like unto it. It seemed impossible to believe recently that a certain page in a well-known woman's magazine was not an optical illusion. Hear Ye "How should an intelligent woman feel about beer and ale? . . . nonsense is still put forth on the subject of beer by those who would ban it from the thoughtful consideration of women." Did YOU see this page in a magazine that has in years past held a respected place in your home? In this same magazine in the opening editorial on Safety you will find a very strong appeal to "Keep them alive." In this able editorial regarding safety, which is imperiled by the advertisement for "women and beer," are some striking words. They are quoted here with an appeal to you to show the editor that we can use his own words in demonstrating our power. Here they are: "You, the women of America, have proved before that you know how to use the democratic method. Prove it again by getting into this crusade with us." The crusade to which you are *here* being called is to make this magazine editor realize that he cannot bring beer into our homes, and that Christian Women will forego the pleasure of reading his pages, if necessary, to keep such subtle advertising away from our families. Will you do two things about this particular matter? Stop your subscription at once and tell the company why, or cease to buy this magazine at a newsstand,—and write a personal letter to the Editor himself protesting his sale of decency to the liquor interests. If you as Women really want to make your opinion count, do this at once.

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- Ministers' Wives' Fellowship -

As the delegates began to assemble and register at the great Convention at Wichita, a white tag bearing the words "Ministers' Wives' Fellowship" appeared under the Convention badge and was worn by the privileged ones,—the Ministers' Wives. From the beginning and all through the sessions, that means of identification opened the way for many new friendships. Parting words could be heard, "we will meet again at Cleveland."

Throughout this year, we, who are interested in this Fellowship, trust that this wonderful spirit of fellowship, is growing in the individual States. If the wives of our ministers could feel there was something that they could belong to and be a part of, while their busy husbands were occupied, more would attend State Conventions,—and yes, the Northern Baptist Convention also.

Here are a few suggested ways to create and foster this spirit of fellowship; a simple organization with perhaps a tea, luncheon or breakfast meeting at the time of the State Convention or Women's House-party; a booth or room where Ministers' Wives could meet each other, and where some book of registration for

just that group, could be kept; a Ministers' Wives' Chorus, Quartette or Octette,—through singing together a close and lasting fellowship is nurtured; some means of identification; a Round Robin letter in your State, especially where there can be no organization. With this Fellowship we hope to meet the needs of wives that the Ministers' Council meets for our husbands.

Also we would seek to make our Fellowship world-wide; and therefore include our Missionaries' Wives. Those who are home on furlough may be Special Guests at the State meetings; and those on the fields of service may be sent some message that they may know that they are not forgotten. In these trying times we need this close fellowship, especially with those who are in difficult places. They need our prayers and words of encouragement.

If you attend the Convention in your State this year and are able to have this Fellowship, it will inspire you to want to attend the great Northern Baptist Convention next May at Cleveland. The breakfast meeting of Ministers' Wives' Fellowship will be held on the same morning that the Ministers' Council breakfast is held. At that time we are asking that each State have some item of interest to bring along with a picture of the group from your State; and these will be pasted in our Scrap-book.

Now our parting words are: "Let's meet at Cleveland, May 1942; and may our goal be Five Hundred Ministers' Wives at the breakfast meeting!" Will you be there?

Mrs. John L. Barton, Sioux Falls, South Dakota
President, Ministers' Wives' Fellowship

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An example of Catholic action is found in Spain where the state has agreed "to pay the church 65,000,000 pesetas a year, restore all property of religious orders, abolish divorce, make Catholicism the sole state religion, give bishops the right to supervise all religious instruction from elementary school to universities and allow civil marriages only when both parties can prove that they are not Catholic."

CORRECTION

In the October issue of The United States Baptist an error was made in an advertisement run by the Relief and Annuity Board of the Southern Baptist Convention. The advertisement should have read "The maximum cost to any church is $10.00 per month." It should not have read $10.00 per year.

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THE M & M BOARD SHARES WITH THE DISTRICT OF COLUMBIA

Churches and individuals in the District of Columbia Baptist Convention during the fiscal year ending April 30, 1941, contributed $1,111.09 to The Ministers and Missionaries Benefit Board of the Northern Baptist Convention. Of this amount, $800.79 was given in designated and undesignated gifts, and $310.30 in communion offerings for the Fellowship Fund of the Board to be used for the relief of extreme need among aged ministers.

Three beneficiaries approved by the District of Columbia Convention received in grants during the year $620. These grants represented 55 percent of the total contributions received by the Board from the Convention.

In addition to grantees there were sixteen members of the Retiring Pension Fund. Of these four were paying dues, and twelve were drawing pensions or disability benefits. The total amount paid to these twelve members living in District of Columbia during the year as pensions and disability benefits was $4,777. Thus it appears that the Convention contributed $1,111.09 to the Board and that individuals identified with the Convention during the year received from the Board in grants, pension and disability benefits the total sum of $5,397.

In addition to this direct sharing through grants, disability benefits and pensions, the Board assumed large additional expense in carrying the four contracts of those in the Retiring Pension Fund who have not yet reached age 65.

In view of these facts how can the District of Columbia improve the report for the current fiscal year?

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Whoso loveth correction loveth knowledge, but he that hateth reproof is brutish.
Solomon, Proverbs 12.

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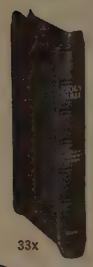
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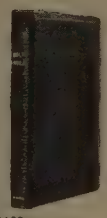
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SOUTHERN BAPTISTS

BY J. M. DAWSON

In the agricultural South annual meetings among the Baptists follow the harvests. After cotton picking comes the district association or the state convention or the annual board meeting. Now the district meetings are in progress and in November most of the state conventions will be held. Under the system the state leaders are woefully overworked in visiting all the counties, as in a single state, e.g., Texas, the general secretary must attend the rise of one hundred associations. It is very hard on the Southwide leaders, too, in reaching the conventions for they must cover a vast territory in short order and must utilize the airplane in order to achieve the feat. Everywhere the tide of statistics indicate a new high water mark, except perhaps in respect to baptisms, which incline to sink somewhat. Finances are up, because defense-stimulated prosperity is abroad in the land.

The whole South mourns the passing of Dr. Kerr Boyce Tupper of Mercer University, who died September 23, at the age of 87. Dr. Tupper was the nephew of the long-lamented Dr. J. P. Boyce of Southern Seminary fame. He was the son of Nannie Boyce, a South Carolinian of wealth. and Henry Allen Tupper, first secretary of the Southern Foreign Mission Board. Kerr Boyce Tupper held leading Baptist pastorates in Louisville, Denver, Richmond, Philadelphia and New York City. A year before his death he made a continent-wide lecture trip, visiting his daughter in Tucson, Arizona, and his son in Los Angeles, California. Enroute he spoke in Baylor University and at Leland Stanford University. He also gave his highly humorous lecture, "Fun in the Ministry," to ministerial associations in Austin, Belton, Waco, and Dallas, Texas. For hundreds of years back no one of his ancestors ever took a drop of intoxicating liquors. He was learned, gifted, lovable in a most unusual degree.

Dr. Douglas S. Freeman, Rector of the Board of the University of Richmond, at the opening of school in September sounded a note which is heard among all the Baptist colleges of the South. Be it remembered these schools are off about 10 per cent in attendance and that none of these colleges can boast an endowment the equal of the University of Richmond, which is some $3,000,000, Wake Forest coming second and Baylor third. As quoted in the Religious Herald, Dr. Freeman:

"I appeal in behalf of the Board for the assistance of the faculty, especially the heads of departments, in an effort to keep expenditures at a minimum during the hard season that faces the University of Richmond as an independent institution. Many friends of Christian colleges and universities do not yet seem to understand that present circumstances have created very serious problems. Some of these friends have an idea that the endowments and property holdings of the University of Richmond are large enough to carry the institution through any emergency. In truth, and thankful we are when we say so, the administration has been very wise and successful with the financial affairs of the school, but there is a limit. In comparison with many independent schools the University of Richmond does not have a large endowment. For example Tufts College holds endowment and property values in excess of $12,000,000. Returns upon capital investments have continued to fall off over a period of several years. But that is not all. In a time of national emergency the armed services of the Government have drawn thousands of the choice young men from colleges and universities so that enrollments have decreased. An institution cannot adjust itself immediately to the needs of a smaller student body by lowering the general operating expenses, because these expenses are more or less fixed. Financial loss is the inevitable consequence. The four year standard Christian colleges and the universities will need particular consideration by the denomination in these unusual years of strain in order to compensate for the severe deficits created by smaller returns upon investments and by reduced incomes from tuition fees."

Pastoral changes over the South may be noted as follows: Dr. Paul Spencer James of Auburn, New York, takes the pastorate of Tabernacle Church, Atlanta; Dr. Henry Alford Porter leaves the First Church, Charlottesville, Va., for the church in Quincy, Florida. Rev. J. W. Bailey, evangelist, familiar Negro leader appearing in Southern meetings, has moved to California, after being feted by his city of Marshall, Texas.

Editor John A. Held of the Gulf Coast Baptist is receiving congratulations upon the celebration of the paper's fifth anniversary. On its birthday it received five hundred new subscribers. It is published in Houston, Texas where twelve new Baptist churches are reported to have been organized within the past month.

Working Out a Church's Salvation

By WILL H. MUSTON, Fruita, Colorado

MY experience with Baptist churches has taught me several things, one of which is: while a church is independent, and while it has to work out its own salvation along many lines, on the other hand it needs outside stimulation, to be more specific.

So many churches do not want outside help in certain phases of their work. They rather resent the "overlordship" of the denomination. They want to be left to themselves. And if anyone came in and did their work for them, it might not continue after he had gone, for the church itself would not have had the experience and might not be trained to do the work. In this matter of setting up the church budget and putting on the canvass, many churches (at least some members) do not want any help. Yet they never do very much about it. But if a church has confidence in its pastor he usually can pass some ideas on to the members, and if he be a wise and aggressive leader, can get things done. Churches do need outside help.

Take our Northern Baptist Church School Advance as an example of outside help. All our churches who have adopted this plan—and I think they all have in western Colorado—are moving forward. They were just waiting for some united action to put them to work. They are increasing in enrollment and attendance. Our school here in Fruita has increased twenty-five per cent over what it was running before we adopted the Advance, and we are not in full swing as yet. Many more homes are being contacted than before, every department is growing where teachers and officers are working at it. This Advance is bringing us out of our lethargy. It is waking us up. Our people will be more cooperative with the denominational activities than formerly. If many Baptist churches are saved they will have to learn the value of cooperation and the need of help from our denominational headquarters. We need a more unified system of Sunday School Advance, especially among our average and small churches. In this our Conventions can help us.

As a supplement to the Church School Advance we Baptists out here in Colorado for two or three years now have been working together in an Evangelistic Advance. This was an eight weeks' campaign last year into which most of our churches entered, and in which there is a theme. Last year it was REVIVAL, and the slogan: "Every Christian an Evangelist." This year it is a seven weeks' campaign and we are using the Seven Churches of Asia as our themes, the slogan being: "The Beckoning Christ."

To complete the working out of this Advance we have a state setup with a chairman and necessary officers to promote the campaign. The local church decides to enter the Evangelistic Advance, agrees on membership goals for attendance in all departments of the church, has committees to cooperate with the pastor in visitation; a committee for each of the seven weeks. This committee organizes and works for attendance a whole week then has charge of the services on Sunday. The committee, or the ones in charge of program, sits on the pulpit with the pastor. They read the scripture, offer the prayers, take the offering, furnish the special music, etc. They do everything except preach the sermon. What a relief to the pastor when the really perform the doing of it!

Results? Well, from reports of all churches which have and are trying the plan they are satisfactory. In the Western Association there was a 20 per cent gain in church membership. We had better crowds, better results, a finer spirit of cooperation in our own church than we had ever experienced before. Our campaign this year was not over until Easter but the results—not tabulated at this writing—are already quite satisfactory. This effort is already helping us to Reach All We Teach. Oh, we haven't reached them all yet, but we are having conversions and additions.

I want to recommend this cooperative, simultaneous Evangelistic Advance to State Conventions and Associations which have never tried it. It will help the churches with their Church School Advance; it will help them work out their own salvation.

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LONG TERMS OF SERVICE

Dr. Walter I. Fowle, pastor of the Fremont church, Seattle, Wash., retiring after 45 years in the ministry. . . . Dr. H. M. Wyrick, after almost 12 years as pastor of the Calvary Baptist church, Omaha, has accepted the call of the First Baptist church, Barberton, Ohio. . . . Dr. John Thompson, pastor of the Chicago Methodist Temple since 1924 has resigned and will retire from active service. . . . Rev. Oliver B. Loud, for 16 years pastor of the Forest Street Union Church, Methuen, Mass., has resigned. . . . Dr. Perry Stackhouse, for 20 years pastor of the First Baptist church, Chicago, has resigned and will retire from active service.

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DEATHS

During the past few weeks the hand of death has removed from the walks of men Russell Colgate, noted Baptist layman, president of the International Council of Christian Education and other prominent positions. . . . Dr. Brewer, president-emeritus of Meredith College for Women. . . . Dr. A. L. Eddy, 69, Greensboro, Pa., noted Baptist physician. . . . Dr. M. T. Shelford, 68, Westfield, N. J. . . . Rev. H. O. Meyer, Los Angeles. . . .

Also Dr. John D. Snape, Los Angeles, pastor for many years of prominent churches and a former president of the Northern Baptist Convention. . . . Rev. Louis Scharl Bowerman, 77, Stockton, Calif. . . . Dr. Jacob Kratt, 76, Rev. D. E. Baker, 77, Dr. G. G. Laughlin, 77, Rev. W. L. Wilson, 81, Mr. Jeff Irish, 82, and Mr. B. F. Neff, all of Oregon. . . .

And Dr. Frank I. Herriott, Des Moines, Ia., for 38 years professor of political science in Drake University. . . . Rev. S. L. Walker, 83, Dunbar, West Va. . . . Rev. Margaret Koch, 74, Pasadena, Calif., for many years pastor in Maine. . . . Dr. S. J. Reid, author of a number of books, pastor in Ireland, and for the past 18 years pastor of the Tabernacle church, Chicago. . . .

Also Dr. J. C. Carlile, London, noted English Baptist and editor of the Baptist Times. . . . Rev. A. D. Werden, 65, South Haven, Mich. . . . Rev. J. T. Davis, Blairsville, Pa. . . . Dr. Charles Fulton, Syracuse, N.Y., pastor in Pennsylvania for years and pastor emeritus of the First church, Syracuse, N.Y. . . . Rev. J. Elmer Saul, Norristown, Pa. . . . Rev. Rex A. Mitchell, pastor of the First Baptist church, Paso Robles, Calif., for 12 years. . . . Rev. S. W. Gage, Alhambra, Calif. . . . Rev. A. B. Warner, born in Scotland in 1863, pastor of the Julian Baptist church, California. . . . Mrs. Horace W. Cole, beloved wife of Dr. Horace W. Cole, pastor of the First Baptist church, Alhambra, Calif. . . . Mrs. Herbert G. Tovey, wife of Dr. Herbert G. Tovey, pastor of the First Baptist church, Montebello, Calif. . . .

Also Dr. Joseph Taylor, Alhambra, Calif., for more than 30 years a missionary in China and highly honored throughout the Northern Baptist Convention. . . . Rev. Wayne L. Robison, pastor of the First church, Cashmere, Wash., killed in an automobile accident. . . . Dr. A. Frank Houser, pastor of the First Baptist church, Olean, N.Y., until his last illness which caused him to resign in 1939. . . .

And Dr. George R. Baker, 70, Hubbard, Ohio, for many years Associate Secretary of the Board of Education of the Northern Baptist Convention. . . . Rev. Frances Maines, Rochester, N.Y. . . . Rev. Otis B. Dyke, 80, Syracuse, N.Y. . . .

May the heavenly Father bless their memory to the glory of his name. "Blessed in the sight of the Lord is the death of his saints."

NOMINATION FOR THE UNITED STATES BAPTIST SOCIETY AWARD

The 1941-42 Distinguished Service Award of The Society will be presented in May, 1942. Nominations are now being received. Send in your nomination with the reasons why you think your nominee should receive the award.

I nominate .....

Address .....

Business or Profession .....

Signed .....

Address .....

*DUES: Annual membership in United States, $2; Canada, $3; abroad, $4; life membership, $100. Remittances should be payable to United States Baptist Society. Those from outside of continental United States and Canada should be made by New York draft or international money order.

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IN THE

United States Baptist Society

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.....*1941*

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(THIS INFORMATION IS IMPORTANT FOR THE RECORDS)

Address .....

I also recommend for membership in The Society—

Name .....

Address .....

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Downtown Churches

I like to see the downtown churches holding their places. It seems good to me that here and there amid the rush of traffic there should remain a building that has no bargains to offer and no shop window display.

This is a hospital for sick and weary souls. It is making a battle not for our own sake but for the sake of others. A church in any neighborhood is an asset. Any street is better for its presence.—*Edgar A. Guest.*

Baptist News in the Nation's Capital

COMING EVENTS

Oct. 21—Woman's Baptist Missionary Association quarterly meeting, Temple Baptist Church, Miss Annie Magilton, formerly Missionary to India.

Oct. 26-Nov. 2—Dr. J. O. Williams, Business Manager, Baptist Sunday School Board will hold evangelistic meetings in the Fifth Baptist Church.

Nov. 3—Sunday School Superintendents' Association, West Washington Baptist Church.

Nov. 11—Bible Discussion Group, First Baptist Church. Oct. 13th attendance 150.

Nov. 17-20—District of Columbia Baptist Convention, Fifth Baptist Church, 609 E St., S.W.

Nov. 28-30—Baptist Student Union Convention; 28th Calvary Baptist Church; 29th University of Maryland, 8 p.m.; Sunday 30th, National Baptist Memorial Church.

Nov. 28—Dr. Frank Leavell will make the address at the annual banquet of the Baptist Student Union, Calvary Baptist Church.

Dec. 7-12—Dr. Ellis A. Fuller, President Home Mission Board, Southern Baptist Convention will hold evangelistic services in the Petworth Baptist Church.

News Notes of the Churches

Rev. Edmund C. Tull becomes the pastor f the Brookmont Baptist Church.

The Ericson Memorial Baptist Church as changed its name to the First Riverale Baptist Church and has called to its ulpit Rev. Howard Stoughton.

It has been tentatively arranged for the ormal entry into the new, beautiful Founain Memorial Baptist Church to be held Nov. 2. The delay has been due to the ailure of the manufacturer to deliver the ews and pulpit furniture.

Rev. Chas. H. Rickman, who recently reigned as pastor of the Wilson Avenue Baptist Church, has been persuaded to emain until a new pastor can be secured, reatly to the satisfaction of the members f the Church and all who are familiar vith the excellent work Mr. Rickman has one.

An appeal has been sent to all of the Baptist churches of the Convention to inrease their contributions to our denomintional work for the next year 20%. Some f our smaller churches are making a real acrifice and are increasing their contribuions 50%.

The United States Baptist Society is ringing one of our outstanding Northern Baptist leaders, Dr. D. R. Sharpe, Cleveland, Ohio, to speak in the First Baptist Church, Oct. 28, on "The Strategy of the City." No man is better prepared to discuss the religious problem as it exists in our great American cities. It is hoped that at least 1,000 Washington Baptists will become members of the United States Baptist Society.

Dr. and Mrs. William Dewey Moore were welcomed home Sept. 29. Dr. Moore has been for nearly six years in charge of the Baptist work in Italy, residing with his family in Rome. He has displayed marked ability in the handling of the difficult situations that have arisen, due to Italy's participation in the World War. He and Mrs. Moore will be heard at our Convention in November.

A Forum of Freedom

The radio program, station WWDC, "The Forum of Freedom," is given every Sunday morning at 8:30 a.m. This program, which began Sept. 21, Rev. Wilson Holder, Director, was opened with an address by Dr. Rufus W. Weaver on "Introducing the Forum of Freedom." On the succeeding Sunday mornings, addresses were made by Rev. Thos. E. Boorde, Rev. John M. Ballback, Rev. Wilson Holder and Rev. Mike Elliott. The following are the speakers for the coming month: Oct. 26, "Spiritual Liberties," Rev. C. R. Ferguson, Wisconsin Avenue Baptist Church; Nov. 2, "Telling the Story," Rev. Randolph L. Gregory, Temple Baptist Church; Nov. 9, "Living Examples," Rev. E. O. Clark, Chevy Chase Baptist Church; Nov. 16, "Youth Looks at Jesus," Columbia Federation of Baptist Young People; Nov. 23, "Preaching the Gospel," Dr. Gove G. Johnson, National Baptist Memorial; Nov. 30, "The Creative Gospel," Rev. W. B. King, Fountain Memorial Baptist Church. Rev. J. Herrick Hall is in charge of "The Call to Worship," every Sunday at 8 a.m. and also the program, Monday through Friday, 11 a.m., of "Church Hymns and Gospel Singing." Every Sunday afternoon at 1:30, Rev. Chas. H. Rickman speaks under the general theme, "Look and Live." Washington Baptists are urged to tune in for these programs.

Significant Facts and Figures

The membership of the Washington Baptist Churches has increased 3,357 since 1934.

There are sixty-five Christian bodies in America that require immersion as the New Testament mode of baptism; in 1840, there were fifteen and in 1890, forty.

The growth of Baptists in the United States shows that in thirty-five years their membership has more than doubled and that Southern Baptists have increased to more than 5,000,000 two and one-half times their number in 1916.

The total number of members in the sixty-five denominations, practicing immersion, was in 1940, 14,581,657. This does not include the several branches of the Eastern Orthodox Church, having a membership of 757,327, who immerse infants.

The Roman Catholics, the Episcopalians and the Lutherans report all baptized persons, whatever their age. Thus the Roman Catholics give their membership as 21,284,455, but if there be subtracted all 13 years and under, their membership would be 15,252,639; the Episcopalians would have 1,420,171 instead of 1,996,434 and the Lutheran bodies, 21 in number, would have 3,430,120 instead of 4,766,477.

The increase of the population of the United States between 1930 and 1940 was 8,894,229 or 7.2%; the increase in the total reported church membership for the same period was 4,703,743 or 7.86% as compared with the total membership, 1930. Fifty-two denominations have 62,768,542 members, out of the total reported for 1940, which was 64,501,594.

A comparison of the Census Report on Religious Bodies for 1926 with that of 1936, for the District of Columbia, indicates the religious trends in the Nation's Capital. In the decade the number of churches increased from 399 to 460. The Negro Baptists report 34 more churches and, under the heading of Negro Independent churches, there are 24 not listed in 1926. Outside the Negro bodies, the number of churches increased only three. The increase of church membership for the decade was 32,843. The gains of the Roman Catholics, the Jews, the Eastern Orthodox Church, the Independent Negro congregations, the Mormons and the Christian Scientists, were 22,205. The white Baptists led all other evangelical churches with a gain of 3,974. Including the white Baptists with religious bodies named above, the gains for the other 352 churches in the District of Columbia were only 6,674. The conclusion is inescapable; too little is being done for the spiritual defense of the Nation's Capital.

Baptist Pastor Becomes Army Chaplain

Rev. Randolph L. Gregory, pastor of Temple Baptist Church since 1935, has been called into service as Chaplain in the Army. Mr. Gregory graduated from the Virginia Military Institute and later was commissioned as First Lieutenant in the Reserve Corps of the Artillery. He transferred from the Artillery to the Chaplaincy this past summer, and now enters upon a tour of duty for the coming year. Mr. Gregory has the affection and the admiration of his brethren in the ministry. Among us, he is recognized as outstanding in the field of ministering to the needs of the church community. He will measure up to the ideals and meet in full measure the responsibilities of an army chaplain.

Fifty-Seven Useful Years

Rev. Benjamin Perry Robertson, D.D., tendered his resignation as pastor of the First Baptist Church of Hyattsville, to take effect Oct. 5, 1941, and the Church on that day presented him with an honorarium, a letter of appreciation signed by hundreds and elected him as pastor emeritus. This was a fitting recognition of a pastorate, covering over sixteen years, in which the membership had increased from 157 to 520. Two new churches, College Park and Ericson Memorial were formed by colonies from this church. Dr. Robertson continues as President of the Baptist Bible School, Washington, D. C. and will give to it his entire time.

Dr. Robertson has conducted more than 1,000 weddings, 2,000 funerals and has baptized more than 3,000 upon a profession of faith and has led in the organization of twenty-four new Baptist churches. He has been preaching for 57 years and has served as pastor of a number of important churches, among them the First Baptist Church, Gaffney, South Carolina, the Fuller Memorial Baptist Church, Baltimore, Md., the St. Charles Baptist Church, New Orleans, La., the First Baptist Church, Paducah, Ky., and for more than a decade and a half, the First Baptist Church, Hyattsville, Md. He was one of the founders of the Greenville Baptist Academy, Limestone College, Gaffney, South Carolina, and the Baptist Bible Institute, New Orleans, La. He has been one of the most useful men of his generation, and he retires from his pastoral work with the affection and the appreciation of the people he served.

The Pension Plan for Pastors

The Executive Board of our Convention, at its recent meeting, Oct. 10, 1941, approved the following report, made by the Executive Committee:

"For two years, the Convention has been working upon plans by which all our Pastors, upon retirement, should be given a pension. The contract, proposed by the Relief and Annuity Board of the Southern Baptist Convention, calls for the annual payment by our Convention of 2% of the Pastors' salary, 3% by the Pastor, and 3% by the the Church. The contract of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention is made between the Church and the Pastor as the party of the first part and the Ministers and Missionaries Benefit Board as the party of the second part.

"The Executive Committee of the Convention recommends that the Church and the Pastor choose the Board they prefer, and that if the contract is made with the Relief and the Annuity Board, the 2% paid by the Convention will be sent to this Board, but if the Church and the Pastor choose the Ministers and Missionaries Benefit Board, the 2% will be sent to the Church, to be used in payment of the Church's share of the contract. Provision for Convention's share in the above plan has been made in the proposed budget, which is presented for your consideration."

Under the contract, made with the Relief and Annuity Board, a minimum of $600.00 per year will be paid to any one of our Pastors, retiring after the elapse of one year's participation in the agreement, provided he has reached the retirement age.

The benefits of the two plans should be studied by the Churches and the Pastors. It is hoped that not later than Jan. 1, 1942, decisions will be reached, and all our Pastors be given this protection. Mr. E. H. DeGroot, Jr., is chairman of the Convention Committee, having this matter in charge. Other members are Mr. Robert L. Haycock, Dr. A. W. Cummings, Mr. John B. Simpson and Rev. Stephen W. Cranston.

Highlights of the Convention

From the opening on Monday evening, November 17, when Rev. P. H. Conrad, New York City, portrays the work of the Northern Baptist Convention and Rev. W. Bertram King preaches the Convention Sermon, to the close on Thanksgiving Day, November 20, when Rev. Wm. S. Abernethy, D.D. preaches the Thanksgiving Sermon, the program of our Convention is a series of meetings, reaching a climax as each session ends.

Rev. Walter O. Lewis, Ph.D., General Secretary of the Baptist World Alliance, closes the morning session, Tuesday, Nov. 18, with the "Call for Help from Over Seas." Tuesday afternoon will be given to the institutions and to the work of the Convention and these reports will show a gratifying advance.

Moving Pictures of Growing Baptist Churches—a visual presentation of the Convention's work—prepared by Mrs. Geo. B. Fraser, will furnish Tuesday evening unmistakable evidence that our Mission Churches in Washington are moving forward in a glorious way. All Baptists, young and old, will listen eagerly to the address of one of our former pastors, Dr. William Dewey Moore, who, with his family has recently returned from Rome, after five years of labor in Italy.

An address by Mrs. W. D. Moore will be one of the leading features of the Wednesday morning session, when the Baptist Woman's Missionary Association is in charge of the program. This morning closes with an address by Dr. Roland Q. Leavell, the leader of evangelistic work in the South.

Rev. Edwin H. Tuller, recently called by the Federation of the Churches to be the liaison between service men and the Washington churches will present the program by which the religious life of service men will be conserved.

Wednesday evening closes the sessions of the Convention proper. Hon. Josh Lee, United States Senator from Oklahoma, one of the leading Baptist laymen of this country, will speak upon "Our Baptist Principles—They must be Preserved."

The Citywide Baptist Thanksgiving Service, the closing feature of the Convention, will have as its preacher a man who is ending his pastoral labors amid the admiration and the affection of all who know him, Rev. William S. Abernethy, D.D.

The ladies of the Fifth Baptist Church are providing lunches and suppers. Come prepared to stay through the three sessions of each days. Help to make this the greatest Convention we have ever had.

The Coming Convention

The Fifth Baptist Church is host for the District of Columbia Baptist Convention, which meets Monday evening, Nov. 17, 1941; Rev. W. B. King preaching the Convention sermon. The business sessions cover the two days that follow. The Convention closes on Thanksgiving Day, with services sponsored by the Baptist churches. This promises to be the most important Convention in many years. It will determine whether we shall stand still or go forward. The growth of the Metropolitan Area of Washington, the incoming of thousands from all part of the nation and the surprising advance being made in the Nation's Capital by religious bodies hostile to our evangelical faith, create a challenge to be bravely met. It is hoped that every Church will appoint delegates who will be able and willing to attend all the sessions. The record of the hospitality of the Fifth Baptist Church assures that everything will be done for the comfort and pleasure of those who attend. Luncheons and suppers will be served for only fifty cents. The Program Committee, of which Dr. John E. Briggs is the chairman, expects to have outstanding leaders and nationally known speakers to address the body.

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Wish for Peace

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.—*George Washington.*

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Smile or Stay Out

The smile is one of the indispensables of life. A card bearing this advice to visitors hangs in the vestibule of a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."—*Upward.*